

THE
PRACTICE
OF
PIETY:

Directing a
CHRISTIAN how to walk
that he may please GOD.

Amplified by the Author.

Piety hath the Promise,
1 Tim. iv. 8.

L O N D O N:

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T O T H E
 High and Mighty PRINCE
C H A R L E S,
 Prince of W A L E S.

CHrist Jesus, the Prince of * Princes, *bleſs Your Highneſs with Length of Days, and an Encrease of all Graces which may make you truly prosperous in this Life, and eternally happy in that which is to come.*

Jonathan ſhot † three Arrows to drive David further off from Saul's Fury; and this is the Third Epistle which I have written to draw Your Highneſs nearer to God's Favour, by directing your Heart to begin (like Joſiab) in your Youth-|| to ſeek after the God of David and of Jacob) your Father; Not but that I know that Your Highneſs *does this without my Admonition, but becauſe I would with the Apoſtle, have you to abound in every Grace, in Faith and Knowledge, and in all Diligence, and in your Love to God's ſervice and true Religion. Never was there more need of plain and unfeigned Admonition; for the Comic, in that ſaying, ſeems but to have prophesied of our Times, Obſequium amicos, veritas odium parit.* And no marvel, ſeeing that we are fallen into the Dregs of Time, which being the laſt, muſt needs be the worſt Day. And how can there be worſe ſeeing Vanity knows not how to be vainer, nor Wicked-

* 1 Tim. 6, 15. Rev. 12, 13. † 1 Sam. 20, 20
 || 2 Chron. 34. 3. & 2 Cor. 8, 7.

The Epistle Dedicatory.

nels now to be more wicked? *And whereas heretofore those have been counted most holy who have shew'd themselves most e zealous in their Religion*; they are now reputed most discreet who can make the least Profession of their Faith. *f* And that these are the last Days, appears evidently, because the Security of Mens Eternal State hath so overwhelm'd (as Christ foretold it should) all sorts, that most who now live are become *Lovers of Pleasure more than Lovers of God*. And of those who pretend to love God, *O God!* what sanctified Heart can but bleed to behold how *seldom they come to Prayers, how irreverently they hear God's Word*; what *assiduous Spectators they are at Stage-Plays!* where (being *Christians*) they can sport themselves to hear the *Vassals* of the *g Devil* scoffing Religion, and blasphemously abusing Phrases of holy Scripture on their Stages, as familiarly as they use *Tobacco-pipes* in their *Bibbing-houses*. So that he that would now-a-days seek in most *Christians* for the *power*; shall scarce almost find the very *shew* of *Godliness*. Never was there more finning, never less Remorse for Sin. Never was the Judge nearer to come, never was there so little Preparation for his coming; and if the Bridegroom should *now* come, how many (who think themselves wise enough, and full of all *Knowledge*) *i* would be found *foolish Virgins*, without one Drop of the Oil of saving Faith in their *Lamps*? For the greatest *Wisdom* of most *Men* in this Age consists in being wise, first to deceive others, and then to deceive themselves.

And if sometimes some *good Book* falls into their Hands, or some *good Motion* cometh into their heads.

e Matt. 15, 1. *f* 2 Tim. 2. 4. *g* The Devil's Church, and the Cathedral of Infection. *h* James 5, 9. *i* Rev. 12 20. Matt. 25, 8.

where-

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whereby they are put in mind to consider the Uncertainty of this Life present, or how weak *Assurance* they have of *Eternal Life*, if this were ended, and how they have some *secret Sins*, for which they must needs repent here, or be punish'd for them in *Hell* hereafter: *Security* then forthwith whispers the *Hypocrite* in the Ear, that tho' it be fit to think of these things, yet *it is not yet time*; and, that he is yet *young enough* (tho' he cannot but know that many millions as *young* as himself are already in *Hell* for want of timely Repentance) *Presumption* warranteth him in the other Ear, that *he may have time hereafter at his leisure to repent*; and, that howsoever others die, yet he is far enough from *Death*, and therefore may boldly take yet a *longer time to enjoy his sweet Pleasures, and to encrease his Wealth and Greatness*; and hereupon (like *Solomon's Sluggard*) he yields himself to a * *little more sleep, a little more slumber, a little more folding of the Hands to sleep* in his former Sins, till at last *Despair* (*Security's* ugly Hand-maid) comes in unlook'd for, and shews him his *Hour-glass*, dolefully telling him, that *his Time is past*, and that nothing now remains but to die and be damn'd. Let not this seem strange to any, for *too many* have found it *too true*; and more, without *more Grace*, are like to be thus sooth'd to their End, and in the end snared to their endless Perdition.

In my desire therefore of the † *common Salvation*, but especially of *Your Highness's Everlasting Welfare*, I have endeavour'd to extract out of the *Chaos of endless Controversies* the *old Practice of true Piety*, which flourish'd before these Controversies were hatch'd, which my *poor Labours* (in a *short while*)

* Prov. 6, 10. † Jude, v. 3.

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come now forth again [*the 58th time*] under the *Gracious Protection of your Highness's Favour*, and by their *Entertainment* seem not to be altogether *unwelcome* to the *Church of Christ*. If to be *pious* has in all ages been held the *truest Honour*; how much more *honourable* is it, in so *impious an Age*, to be the true *Patron and Pattern of Piety*? *Piety* made *David, Solomon, Jehosaphat, Ezechias, Josias, Zerubabel, Constantine, Theodosius, Edward IV. Queen Elizabeth, Prince Henry*, and other religious Princes, to be so *honour'd*, that their *Names* (since their Death) smell in the *Church of God* like a *precious Ointment*, * and their *Remembrance* sweet as *Honey*, in all *Mouths*, and as *Musick at a Banquet of Wine*; when as the *Lips of others*, who have been *Godless and Irreligious Princes* do rot and stink in the *Memory of God's People*. And what *Honour* is it for *Great Men* to have *Great Titles* on Earth, when *GOD* counts their *Names unworthy* to be written † in his *Book of Life* in Heaven?

'Tis *Piety* that *embalms* a Prince's Good Name, and makes his Face to *shine before Men*, and glorifies his Soul among *Angels*: For as *Moses's Face*, by often *talking with God*, shined in the Eyes of the People, so by *frequent praying* (which is our || *talking with God*) and hearing the *Word*, (which is *God's speaking unto us*) we shall be *chang'd from p Glory to Glory*, by the Spirit of the Lord, to the Image of *the Lord*. And seeing this *Life* is uncertain to all, (especially to *Princes*) what *Argument* is more fit both for *Princes and People* to study, than that which teaches *sinful Man* to deny himself, by mortifying his

* Eccles. 7. 1. & 4. 21. † Luke 10. 20. Rev. 17. 8. || Exod. 34. 29. 30. p 2 Cor. 3. 18.

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Corruptions, that he may enjoy *Christ*, the Author of his *Salvation*; to renounce the false and *momentary* Pleasures of the *World*; that he may attain to the true and *eternal Joys of Heaven*, and to make them *truly Honourable* before GOD in *Piety*, who are now only honourable before Men in *Vanity*? What charges soever we spend in earthly *Vanities*, for the most part, they either die before us, or we shortly *die after them*; but what we spend like * *Mary* in the *Practice of Piety*, shall remain our *true Memorial* for ever: For † *Piety hath the Promise of this Life, and of that which shall never end*; but without *Piety* there is no *internal Comfort* to be found in *Conscience*, nor *external Peace* to be look'd for in the *World*, nor any *external Happiness* to be hoped for in *Heaven*. How can *Piety* but promise to herself a zealous Patron of *Your Highness*, being the sole Son and Heir of so gracious and great a *Monarch*, who is not only the *Defender of the Faith* by Title, but also a *Defender of the Faith* in Truth; as the *Christian World* has taken notice of, by his learned confuting of *Bellarmino's* over-spreading *Heresies*, and his suppressing in the *Blade Vorstius's* *Athesian Blasphemies*? And how easy it is for *Your Highness* to equal (if not exceed) all that were before you in *Grace* and *Greatness*, if you do but set your Heart to seek and to serve God, considering how religiously *Your Highness* hath been educated by Godly and virtuous § *governors and tutors*; as also, that you live in such a *Time* wherein GOD's *Providence* and the King's *religious care* have placed over this Church, to the unspeakable com-

* Matt. 26. 13. † 1 Tim. 4. 8. § The Honourable Sir Robert Cary, Kt. and the Religious Lady Cary his Wife; Mr. Thomas Murry, Sir James Fulerton, &c.

The Epistle Dedicatory.

fort thereof, another venerable † *Jeboiada*, that doth good in our *Israel*, both towards GOD, and towards his House, of whom *Your Highness* at all times, in all *Doubts*, may learn the Sincerity of *Religion*, for the Salvation of your inward *Soul*, and the wisest *Counsel* for the Direction of your outward *State*? And, to excite *You* the rather to the zealous *Practice* of *Divine Piety*, often suppose with your self, that *Your Highness* hears your Religious Father *James* speaking unto *You*, as sometimes § holy *David* spake to his Son *Solomon*: ‘ And thou, *Charles* my Son, ‘ know thou the God of thy Father, and serve him ‘ with a perfect Heart, and with a willing Mind; ‘ for the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: If ‘ thou seek him, he will be found of thee; but if ‘ thou forsake him, he will cast thee off for ever’

To help *You* the better to seek and serve this God Almighty, who must be your *Chief Protector in Life*, and *only Comfort in Death*; I here once again, on my bended Knees offer my old mite, new stampd, into *Your Highness's* hands, daily for *Your Highness* offering up unto the *Most High* my humblest Prayers, that as you grow in Age and Stature, so you may like your Master *Christ*) *encrease in Wisdom and Favour with GOD and all good Men*. This Suit will I never cease; and in all other matters I will ever rest

Your Highness's humble Servant,
during Life, to be commanded,

Lewis Bailey.

† 2 Chron. 24. 16. The Gracious Archbishop of Canterbury, G. A. § 1 Chron. 28. 9.

A D

C A R O L U M
P R I N C I P E M.

*Tolle Malos, extolle Pios, cognosce teipsum,
Sacra tene, Paci consule, disce pati.*

A D V E R T I S E M E N T.

This Book being now exactly corrected, and purged from many thousand Faults, which have escaped former Impressions, is also printed on a fair large Roman Character, for the Use and Benefit of Aged Persons; and to be Sold by J. Hodges, Bookseller, facing St. Magnus's Church, London-Bridge. 1754.

The Fifty-Ninth Edition.



TO THE
Devout READER.

I Had not purposed to enlarge the last Edition, save that the Importunity of many Devoutly disposed prevail'd with me to add some Points, and to amplify others. To satisfy whose Godly Request, I have done my best Endeavour, and withal finished all that I intended in this Argument. If thou shalt hereby reap any more Profit, give GOD the more Praise: And remember him in thy Prayers, who has vow'd both his Life and his Labours to further thy Salvation as his own. Farewel in the Lord
JESUS.

THE

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THE
PRACTICE
OF
PIETY,
DIRECTING

A *Christian* how to Walk, that he
may please God.

W Hoever thou art that lookest
into this *Book*, never under-
take to read it, unless thou
first *resolvest* to become, from thine Heart,
an unfeigned *Practitioner of Piety*. Yet
read it, and that speedily, lest before thou
hast read it over, God (by some unex-
pected Death) cut thee off, for thine in-
veterate *Impiety*.

The Practice of Piety.

The Practice of Piety consists,

2. In knowing

1. The Essence of God, and that in Respect of

1. The diverse Manner of being therein, which are Three Persons.

1. The Father.
2. The Son.
3. Holy Ghost.

Nominal, or

1 Absolute
2 Relative

1. Simple
ness
2. Infiniteness
1. Life.
2. Understanding.
3. Will.
4. Power.
5. Majesty.

Real,

2. Thy own self in respect of thy State of

1. Corruption.
2. Renovation.

1. By thy Life in dedicating thy self devoutly to serve him.

Ordinarily.

1. Privately, in thy own Person.

1. With thy Family every Day.
2. With the Church on the Sabbath-Day.

Extraordinarily, by

Fasting.

Feasting.

2. By thy Death; in Dying,

1. In the Lord.
2. For the Lord.

1. In glorifying God aright.

Unless

Unless that a Man doth truly know GOD, he neither can nor will worship him aright: For how can a Man love him, whom he knoweth not? And who will worship him, whose Help a Man thinks he needeth not? And how shall a Man seek Remedy by Grace, who never understood his Misery by Nature? Therefore saith the * Apostle, *He that cometh to GOD, must believe that GOD is, and that He is a Rewarder of them that seek him.*

And forasmuch as there can be no true Piety without the Knowledge of GOD, nor any good Practice without the Knowledge of a Man's own self; we will therefore lay down the Knowledge of GOD's Majesty, and Man's Misery, as the first and chiefest Grounds of the Practice of Piety.

* Hebr. xi. 6.

A

Plain Description

OF THE

Essence and *Attributes* of GOD, out of the *Holy Scriptures*, so far set forth, as every *Christian* must competently know, and necessarily believe, that will be saved.

ALTHO' no Creature can define what GOD is, because he is * *Incomprehensible*, and *dwelling in Inaccessible Light*: Yet it hath pleas'd his *Majesty* to reveal himself in his *Word* unto us, so far as our weak Capacity can best conceive him. Thus:

God is that one d Spiritual and e infinitely perfect g Essence, whose Being is h of himself eternally.

In the *Divine Essence* we are to consider Two Things: First, The *diverse* Manners of being therein: Secondly, The *Attributes* thereof.

The *diverse* Manners of being therein, are called *Persons*.

A * Psal. 143, 5. b 1 Tim. 6, 16, c Deut. 1, & 4. 38. & 32, 39. & 6, 4. Isa. 45, 5, 6, 7, 8. 1 Cor. 8, 4. Eph. 4, 5, 6, 1 Tim. 2, 5. d John 4, 24. 2 Cor. 5, 17. e 1 Kings 8, 17. Psal. 147, 5. f Deut. 32, 4, g Exod. 3, 14. h 1 Cor. 8, 6. Acts 17, 25. Rom. 11. Heb. 1, 3.

A Per-

A Person is a *k* distinct Substance of 1 the whole Godhead.

There are *m* Three Divine Persons, the Father, the Son, and the Holy Ghost. These Three Persons are not Three several Substances, but three distinct Substances, or Three diverse Manners of Being, of One and the same Substance and Divine Essence: So that a Person in the Godhead is an Individual Understanding, and incommunicable Substance, living of itself, and not sustain'd by another.

In the Unity of the Godhead there is a *n* Plurality, which is not Accidental (for God is a most pure Act, and admits no Accidents) not Essential, (for God is one Essence only) but Personal.

The Persons in this one Essence are but Three: In this Mystery there is *alius* & *alius*, another and another; but not *aliud* & *aliud*, another Thing and another Thing.

The Divine Essence in itself is neither divided, nor distinguished; but the Three Persons in the Divine Essence are distinguish'd among themselves three Manner of Ways:

1. By their Names.
2. By their Order.
3. By their Actions.

THE First Person is named the Father; first, in respect of his *o* Natural Son Christ; secondly, in respect of the Elect, his *p* Adopted Sons;

k John 1, 1- & 5, 31, 37. & 14, 16 1 Col. 2, 9. John 14, 9. *m* Gen. 1, 26, 3, 22, & 11, 7. Exod. 20, 2. Hos 1, 4, 7. Isa. 63, 9, 10. Zach. 3, 2. Hag. 2, 5, 6. 1 Joh. 5, 7, Mat. 3, 16, 17, & 28, 19. John 14, 26. 2 Cor. 13, 13. *n* Gen. 1, 26. & 3, 22. & 11, 7. Isa. 6, 8. *o* Mat. 11, 27, & 3, 17. *p* Isa. 63, 16. Eph. 3, 14, 15.

that is, those who being not his Sons by Nature are made his Sons by Grace.

The *Second Person* is nam'd the *g Son*, because he is *r* begotten of his *f* *Father's* Substance or Nature, and is call'd the *Word*: First, because the *g* Conception of a *Word* in Man's Mind is the nearest Thing that in some sort can shadow unto us the Manner how he is *eternally begotten* of his *Father's Substance*: And in this respect he is also call'd the *Wisdom of his Father*, Prov. 8. 12. Secondly, Because that by *u* him the *Father* hath from the Beginning declar'd his Will for our Salvation; Hence he is call'd *λόγος*, *quasi λέγων*, the Person speaking with or by the Father. Thirdly, Because he is the chief *w* *Argument* of all the *Word of God*; or that *Word* whereof God spake when he promis'd the *Blessed Seed* to the *Fathers* under the Old Testament.

The *Third Person* is named the *x Holy Ghost*; First, because he is *y* *Spiritual*, without a Body: Secondly, because he is *spired* and (as it were) breathed from both the *z* *Father* and the *Son*; that is, proceedeth from both; and he is called *holy*, both because he is *a* *holy* in his own *Nature*, and also the immediate *b* *Sanctifier of all God's Elect People*.

2. By their Order, thus.

THE Persons of the Godhead are either the *Father*, or those which are of the *Father*.

The *Father* is the *First Person* in the *glorious Trinity*, having neither his *Being* nor *Beginning* of

g Prov. 30, 4. *r* Psal. 2, 7 *f* Heb. 1, 3. Phil. 2, 6. *r* Heb. 1, 3. *u* John 1, 18. *Iren.* 1, 4. c. 14. *w* Acts 10, 33. Heb. 1, 1. Luke 24, 27. John 5, 45. Acts 3, 22, 23, 24. *x* Isa. 63, 10. 2 Cor. 13, 14. *y* 1 John 4, 1. 2 Cor. 3, 17. *z* John 20, 21, 22. Gal. 4, 6. *a* 1 Pet. 1, 15, 16 *b* 2 Cor. 3, 18. 1 Thes. 5, 23. 1 Pet. 1, 20. Mat. 28, 19. 1 Joh. 5, 7.

any

any other but of himself, begetting his *Son*, and together with the *Son* sending forth his *Holy Ghost* from everlasting. The *Persons* which are of the *Father* are those who, in respect of their personal *Existence*, have the whole Divine *Essence* eternally communicated unto them from the *Father*; and those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Son* is the *Second Person* of the glorious *Trinity*, and the only begotten *Son* of the *Father*, not by *Grace*, but by *Nature*, having his || being of the *Father* alone, and the whole *Being* of his *Father*, by an eternal and incomprehensible *Generation*; and with the *Father* sendeth forth the *Holy Ghost*. In respect of his absolute *Essence*, he is of himself; but in respect of his *Person*, he is by an eternal *Generation* of his *Father*: For the *Essence* doth not beget an *Essence*, but the *a Person* of the *Father* begetteth the *Person* of the *Son*, and so he is *Good of God*, and hath from his *Father* the Beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the *Third Person* of the blessed *Trinity*, *b* proceeding and sent forth, equally from both the *Father* and the *Son*, by an eternal and incomprehensible *Spiration*; for, as the *Son* receiveth the whole Divine *Essence* by *Generation*, so the *Holy Ghost* receiveth it wholly by *Spiration*.

This *Order* betwixt the *Three Persons* appears, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son* before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two *Things*:

|| John 6, 38, 39. & 5, 19. Mic. 5, 1. John 1, 1. *a* Ps. 2, 7. Heb. 1, 5. *b* John 15, 26. & 16, 15. Therefore Rom. 8, 9. the *Holy Ghost* is call'd the *Spirit of Christ*.

First.

First, the Manner how the *Trinity* worketh in the external *Actions*; as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; and the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *Immediate Beginning*, from which those external and common *Actions* do flow. Hence it is, that forasmuch as the *Father* is the *Fountain* and *Original* of the *Trinity*, the beginning of all external working; the *c Name of God* in Relation, and the Title of *Creator* in the *Creed* are given in a special manner to the *Father*; our *Redemption* to the *Son*, and our *Sanctification* to the Person of the *Holy Ghost*, as the immediate Agent of those *Actions*.

And this also is the Cause why the *Son*, as he is *Mediator*, referreth all Things to the *d Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are *e reconcil'd* to the *Father*.

This Divine Order of *Oeconomy* excepted, there is neither *first* nor *last*, neither *Superiority* nor *Inferiority* among the *Three Persons*, but for *Nature* they are co-essential, for *Dignity* co-equal, for *Time* co-eternal.

The *whole* Divine Essence is in every one of the *Three Persons*, but it was incarnated *f* only in the *Second Person* of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three Reasons.

First, That God the Father might the rather set forth the Greatness of his Love to *Mankind*, in giving his *first* and *only begotten Son* to be incarnated, and to suffer Death for *Man's Salvation*.

c John 14, 1. Rom. 8, 3. 1 Cor. 8, 6. & 15, 24. *d* Mat. 11, 25, 26, 27, Joh. 5, 19, 20 21 22 23. & 11, 41 42 & 12, 49. *e* 2 Cor. 5, 18, & *c. f* Joh. 3, 16. Rom. 8, 12. & 5, 8, 10.

Secondly,

Secondly, that he who was in his *Divinity* the Son of GOD, should be in his *Humanity* the Son of Man; lest the *Name of Son* should pass unto another, who by his *Eternal Nativity* was not the Son.

Thirdly, Because it was the meetest that, that *Person* who is the *substantial Image* of his *Eternal Father*, should restore in us the *spiritual Image* of God, which he had lost.

In the *Incarnation*, the *Godhead* was not turn'd into the *Manhood*, nor the *Manhood* into the *Godhead*, but the *Godhead*, as it is the *Second Person*, the *Word*, assum'd unto it the *Manhood*, that is, the *whole Nature of Man*, Body and Soul, and all the *Natural Properties* and *Infirmities* thereof, *Sin* excepted.

The *Second Person* took not upon him the *Person* of Man, but the *Nature* of Man: So that the *Human Nature* hath no *Personal Subsistence* of its own, for then there should be *two Persons* in Christ;) but it subsisteth in the *Word*, the *Second Person*: for, as the Soul and Body make but one *Person* of Man, so the *Godhead* and *Manhood* make but one *Person* of Christ.

The *Two Natures* of the *Godhead* and *Manhood* are so readily united by a *Personal Union*, that they can never be separated asunder, so are they never confounded, but remain still distinguish'd by their several and essential *Properties*, which they had before they were united. As for Example, the *Infiniteness* of the *Divine* is not communicated to the *Human Nature*, nor the *Finiteness* of the *Human* to the *Divine Nature*.

Yet, by reason of this *Personal Union*, there is such a *Communion of the Properties* of both Na-

f Heb. 3. 17, 18, and 4. 15.

tures

tures, that that which is proper to the one, is sometimes attributed to the other Nature; as, that God *g purchas'd the Church with his own Blood*; and, *that he will judge the World by that Man whom he hath appointed*. Hence also it is, that tho' the Humanity of Christ be a created, and therefore a finite and limited Nature, and cannot be every where present, by actual Position, or local Extension, according to his * Natural Being; yet, because it hath communicated unto it the Personal Subsistence of the *Son of GOD*, which is infinite, and without Limitation, and is so united with God, that it is no where sever'd from God, the Body of Christ, in respect of his Personal Being, may rightly be said to be every where.

3. *The Actions by which the three Persons are distinguish'd.*

THE *Actions* are of two sorts, either *External*, respecting the Creatures, and those are after a sort common to every one of the *Three Persons*, or *Internal*, respecting the Persons only amongst themselves, and are altogether *Incommunicable*.

The *External* and communicable *Actions* of the *Three Persons* are these:

The *Creation* of the World, peculiarly belonging to God the *Father*, the *Redemption* of the Church to God the *Son*; and the *sanctification* of the *Elect* to God the *Holy Ghost*: But because the *a Father* created, and still governeth the World by the *Son*, in the *Holy Ghost*, therefore these external *Actions* are

g Acts 20, 28. *b* Acts 7, 31. * Dr. Field of the Church, Book 3, Chap. 35. *a* Rom. 11, 36.

differently in *b* Scripture oftentimes ascrib'd to each of the *Three Persons*, and therefore call'd *Communicable and divided Actions*.

The *Internal* and incommunicable *Actions*, or properties of the *Three Persons* are these:

1. To *beget*; and that belongeth only to the *Father*, who is neither made, created, nor begotten of any.

2. To be *begotten*; and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but *begotten*.

3. To proceed from *both*: And that belongeth only to the *Holy Ghost*, who is of the *Father* and the *Son*, neither made, nor created, nor begotten, but *proceeding*.

So that when we say, that the *Divine Essence* is in the *Father unbegotten*, in the *Son begotten*, and in the *Holy Ghost proceeding*, we make not *Three Essences*, but only shew the divers manners of *subsisting*, by which the same most simple, eternal, and *unbegotten Essence* subsisteth in each Person, namely, That it is not in the *Father* by *Generation*; That it is in the *Son* *communicated* from the *Father* by *Generation*; and in the *Holy Ghost* *communicated* from both the *Father* and the *Son* by *proceeding*.

These are incommunicable *Actions*, and do make not an essential, accidental, or rational, but a real Distinction betwixt the *Three Persons*: So that he who is the *Father* in the *Trinity*, is not

b As Redemption, Acts 2c, 28. and Sanctification, Pet. 1, 2. to the *Father*, Creation, 1 John 3. and Sanctification, 1 Cor. 1, 2. to the *Son*, Creation, Ps. 3, 6. and Redemption, Eph. 4, 30. to the *Holy Ghost*. Jointly all to each, 1 Cor. 6, 11.

the

the Son: He who is the Son in the Trinity, is not the Father: He who is the *Holy Ghost* in the Trinity, is neither the Son, nor the Father, but the *Spirit*, proceeding from both, tho' there is but one and the same Essence common to all Three. As therefore we believe that the *Father is God*, the *Son is God*, and the *Holy Ghost is God*; so we likewise believe that *God is the Father*, *God is the Son*, and *God is the Holy Ghost*. But by reason of this real Distinction, the Person of the one is not nor ever can be, the Person of the other. The Three Persons therefore of the Godhead do not differ from the Essence, but formally; but they differ really one from another, and so are distinguished by their *Hypostatical* Properties; as, the Father is God, *begetting* God the Son; the Son is God, *begotten* of God the Father; and the Holy Ghost is God, *proceeding* from both God the Father, and God the Son.

Hence it is that the Scriptures use the Name of God two manner of Ways; either essentially, and then it signifieth the Three Persons conjointly, or personally, and then by a *Synecdoche* it signifieth but One of the Three Persons in the Godhead, as the Father, 1 *Tim.* ii. 5. or the Son, *Acts* xx. 28. 1 *Tim.* iii. 16. or the Holy Ghost, *Acts* v. 4. 2 *Cor.* vi. 16.

And because the Divine Essence (common to all the Three Persons) is but One, we call the same *Unity*. But because there be three distinct Persons in this one indivisible Essence, we call the same *Trinity*; So that this Unity in Trinity, and Trinity in Unity, is a holy Mystery, rather to be religiously adored by *Faith*, than curiously search'd by *Reason*, farther than God has reveal'd in his Word.

Thus

Thus far of the diverse Manner of Being in the Divine Essence ; now of the Attributes thereof.

A Attributes are certain Descriptions of the Divine Essence, deliver'd in the Scriptures, according to the *weakness* of our *Capacity*, to help us the better to understand the *Nature* of God's Essence, and to discern it from all other Essences.

The *Attributes* of God are of two Sorts, either *Nominal* or *Real*.

The *Nominal* Attributes are of three Sorts :
1. Those which signify God's *Essence*. 2. The *Persons* in the *Essence*. 3. Those which signify his *Essential Works*.

Of the first Sort is the *a Jehovah*, or rather *Jehueh*, which signifieth *eternal Being of himself* ; in whom, being without all Beginning and End, all other Beings both begin and end, *I/a. 42. 8. Psal. 83, 18.* God tells *Moses*, *Exod. 6. 3. That he was not known to Abraham, Isaac, and Jacob by his Name Jehovah.* Not but that they knew this to be the Name of God, for they used it in their Prayers) but because they lived not to see God * *effecting* indeed that which he promised them ; in graciously delivering their Seed out of *Egypt*, and in giving them the *real possession* of *Canaan's Land* ; and so to be not only *God Almighty*, by whom all Things were made, but also performing *indeed* to the Children, that which he promis'd in his Word to the *Father's* ; which this Name *Jehovah* especially signifieth. And for this Cause *Moses* calls God first *Jehovah*, when the *universal Creation* had its absolute Being,

a *Exod. 15, 3.* * *Exod. 6, 3.*

Gen. 2. 4. And this admirable Name is graven on the *Decalogue's* Forehead, which was pronounc'd upon the *Israelites* Deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promis'd Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a Sin to pronounce it; but if it be no Sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us,
First, What God is in Himself, namely, an *Eternal Being of himself*.

Secondly, how he is unto others, because that from him all other Creatures have receiv'd their *Being*.

Thirdly, that we may confidently believe his Promises: For he is named *Jehovah*, not only in respect of *Being* and causing all Things to *be*, but especially in respect of his *gracious Promises*, which without fail he will fulfil in his appointed Time, and so cause that to be, which was not before. And so this *Name* is a *golden Pledge* unto us, that because He hath *promis'd*, He will surely, upon our *b* Repentance, forgive us all our Sins, at the Time of Death *c* receive our *Souls*, and in the *Resurrection d* raise up our Bodies in Glory to Life Everlasting.

The second Name denoting God's Essence, is *Ebejeh*: But once read *Exod. 3, 14.* of the same Root that *JEHOVAH* is, and signifies *I AM*, or *I WILL BE*: For when *Moses* ask'd God by what Name he should call Him, God then nam'd himself *Ebejeh* *Asher Ebejeh*, *I am that I am*; or *I will be that I will be*; signifying, that He is an *Eternal, Unchangeable Being*: For seeing every

b Isa. 55, 7. *c* John 12, 16. and 14, 2, 3. *d* Job 6, 40. John 11, 5.

Creature is temporary and mutable ; no Creature can say, *Ero qui Ero, I will be that I will be.* This Name in the New Testament is given to our Lord Christ, when he is call'd *Alpha and Omega, the Beginning and the Ending, which is, which was, and which is to come ; the Almighty,* Rev. 1. 18. For all Time past and to come, is aye present before God. And to this Name, Christ himself alludeth, *John 8, 58. Before Abraham was, I A M.*

This Name should teach us likewise to have always present in our Minds our first *Creation*, present *Corruption* and future *Glorification* ; and not content our selves with *I was good*, or *I will be good*, but to *be good* presently ; that whenever God sends for us, he may find us prepar'd for him.

The third Name is *Jah*, which as it comes of the same *Root*, so is it the Contract of *Jehovah*, and signifieth *Lord*, because he is the Beginning and *Being of Beings*. It is a *e* Name for the most part ascrib'd unto God when some notable Deliverance or Benefit comes to pass, according to his former Promise ; and therefore all Creatures in Heaven and Earth are commanded to celebrate and praise God in this Name *Jah*.

The fourth is *Kyriē*, *Lord*, used often in the *New Testament* ; for *κύριε* or *κυριω* signifieth *I am*. Hence *Kyriē* signifieth the first Essence of a Thing or Authority. When it is absolutely given to God, it answereth to the Hebrew Name *Jehovah*, and is so translated by the Seventy Interpreters: For *God* is so a *Lord*, that he is of *himself Lord of all*. This Name should always put us in Remembrance to / obey his Commandments,

e Psal. 68, 19. & 101, 18, & 106, 1, 48, & 111. 1, &c. Psal. 112, 1, &c. Psal. 113, 1, 9. & 115, 17, 18, & 116. 19, & 118, 5, 14, & 125. 34. *f* Mal. 1, 6. and

and to fear his Judgments, and submit our selves to his blessed Will and Pleasure, saying with *Eli* it is the Lord, let him do what seemeth him good, 1 Sam. 3, 18.

The fifth is *Θεός*, God, 600 times used in the *New Testament*, and of prophane Writers commonly. It is deriv'd *από τῆς θεῖν*, because he runs thro' and compasseth all Things; or *από τῆς αἰθερ*, which signifieth to burn and kindle; for God is *Light*, and the Author of both *Heat, Light, and Life*, in all Creatures, either immediately of himself, or mediately by secondary Causes. This Name is used either *improperly* or *properly*; *improperly*, when it is given either figuratively to Magistrates, or falsely to Idols: But when it is *properly* and absolutely taken, it signifies the *Eternal Essence* of God being above all Things, and thro' all Things, giving Life and Light to all Creatures, and preserving and governing them in their wonderful Frame and Order. *God seeth All, in all Places*; let us therefore every where take heed what we do in His Sight.

Thus far of the Names which signify God's Essence.

The Name which signifieth the *Persons* in the *Essence* is chiefly one, *Elohim*.

Elohim signifieth the Mighty Judges: It is a Name of the plural Number to express the *Trinity* of Persons in Unity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plural Name of God, join'd with a Verb of the singular Number, as, *Elohim Bara, Dii creavit*; *The mighty g Gods, or all the Three Persons in the Godhead, created*. The Jews also note in the Verb *Bara*, consisting of Three Let-

g The like you may read *Deut. 6, 4. John 24, 19*
ters,

ers, the Mystery of the Trinity, by *Beth Ben*, the Son; by *Resh, Ruach*, the Spirit; by *Aleph, Ab*, the Father: But this Holy Mystery is more clearly taught by *Moses*, Gen. 3, 23. And *Jehovah*, *Elohim*, said, Behold, the Man is become as one of us, And (Gen. 9, 24.) *Jehovah* rained upon Sodom, and upon Gomorrah, Brimstone and Fire from *Jehovah*, out of Heaven: That is, God the Son, from the God the Father, who hath committed all Judgment unto the Son, John 5. 22. See *Psal.* 33. 6. *Isa.* 6. 8, 9, 10. The singular Number of *Elohim* is *Eloah*, deriv'd of *Alah*, he swore; because that in all weighty Causes, when Necessity requireth an Oath to decide the Truth, we are only to swear by the Name of God, who is the Great and Righteous Judge of Heaven and Earth.

The Name of *Eloah* is but seldom used, as *Heb.* 3, 3. *Job.* 4, 9. *Job.* 12, 4. and 15, 8, 36, 2. *Psal.* 18, 32. *Psal.* 114, 7. Once it has a Noun plural join'd to it, h *Job.* 35, 10. None saith, Where is *Eloah* *Gofai*, the Almighty Maker? to note the Mystery of the Eternal Trinity. Many times also *Elohim*, the plural Number, is join'd with a Verb Singular, to express more emphatically this Mystery, *Gen.* 35, 7 2 *Sam.* 7, 23. *Josh.* 24. 19. *Jer.* 10, 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are God's Vicegerents: as to *Moses*, *Exod.* 7, 1. *Jehovah* said unto *Moses*, I have made thee *Elohim* to *Pharaoh*; that is, I have appointed thee an Ambassador to represent the Person of the true *Three One* God, and to deliver his Message and Will unto *Pharaoh*. As oft therefore as we read or hear his Name *Elohim*, it should

h This place well urg'd had grinded *Arius* in pieces.
put

put us in mind to consider, that in One Divine *Essence* there are *Three* distinct Persons, and that God is *Jehovah Elohim*.

Now follow the Names which signify God's Essential Works, which are these Five especially.

1. **E**L, which is as much as the *strong GOD* Is and teacheth us that God is not only most strong, and Fortitude itself in its own *Essence*, but also, that it is He that giveth Strength and Power to all other Creatures: Therefore Christ is call'd, *Isa. 6, 9. El Gibbor, The strong, most mighty God*, Let not God's Children fear the Power of their Enemies, for *El* our God is stronger than they.

2. *Shaddai*, * that is, *Omnipotent*, By this Name God usually stil'd himself to the Patriarchs, *I am El Shaddai, the strong GOD Almighty*; because he is perfectly able to defend his Servants from all Evil, to bless them with all Spiritual and Temporal Blessings, and to perform all his Promises which he hath made unto them for this Life, and that which is to come. This Name belongeth only to the Godhead, and to no Creature, no, not to the Humanity of Christ. This may teach us with the Patriarchs, to put our whole Confidence in God, and not to doubt of the true Performance of his Promises.

3. † *Adonai*, My Lord. This Name, as the *Ma-*

i Hence *Eli* in Hebrew, as *Mat. 27, 46.* and *Eloi* in the Syriac, as *Mark 15, 31.* doth signify *my God*, 2 Chron. 32. 8. * The Seventy turn it *πρωτοκράτωρ*: 'Tis deriv'd of *Dai*, Sufficiency, and the Relative *ἔ*, the same that *עֲשֵׂה*, or of *Shad*, a Dug; because God feeds his Children with Sufficiency of all Grace, as the loving Mother the Child with the Milk of her Breasts. † A Name compounded of *Ai*, My, and *Adon*, Lord.

foretels

et's note, is found 134 Times in the Old Testament. Analogically it is given to Creatures, but properly it belongeth to God alone. It is used *Mal.* 6. in the plural Number to note the *Mystery* of the *Holy Trinity*. If I be Adonim, Lords, where is my Fear? Adoni the singular, Adonim the plural Number. This Name is given to *Christ*, *Dan.* 9, 16. Cause thy Face to shine upon thy Sanctuary, that is I solate, for Adoni (the Lord Christ) his sake. The hearing of his holy Name may teach every Man to obey God's Commandments, to fear him alone, to suffer none besides him to reign in his Conscience, to lay hold (by a particular Hand of Faith) upon his Word and Promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, Thou art my Lord and my God.

4. *Helion*, that is, *Most High*, *Psal.* 9, 2, & 91, 9. & 92. 9. *Dan.* 4, 17, 24, 25, 34. *Acts* 7, 48. This Name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the Child that should be born of her should be the * Son of the *Most High*, *Luke* 1, 32. This teacheth, that God in his Essence and Glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, That no Man should be proud of Earthly Honour or Greatness. † Thirdly, if we desire true Dignity to labour to have Communion with God in *Grace* and *Glory*.

5. *Abba*, a *Syriac* Name signifying *Father*, *Rom.* 8, 15. This is sometimes used *Essentially*, as in the *Lord's Prayer*. Secondly, *Personally*, as *Mat.* 11, 25. For God is *Christ's* Father by *Nature*, and *Christians*

* *ὁ υἱος τοῦ θεοῦ*; so the Devil stiled Christ the Son of God, the *Most High*. *Luke* 8, 28. † For what is Earthly Greatness, compar'd to God's Highness?

by *Adoption* and *Grace*. *Christ* is call'd the Everlasting *Father*. *Isa.* 9, 6. because he regenerates us under the New Testament. God is also call'd the *Father of Lights*, *Jam.* 1, 17. because God dwelleth in inaccessible Light, *1 Tim.* 6, 16. and is the Author, not only of the Sun's Light, but also of all the Light both of Natural Reason and Supernatural Grace, *1 which lightneth every man that cometh into the World.* First his Name teacheth us, that all the Gifts which we receive from God, proceed from his meer Fatherly Love. Secondly, That we should love him again as dear Children. Thirdly, That we may, in all our Needs and Troubles, be bold to call upon him, as a Father, for Help and Succour. Thus should we not hear of the Sacred Names of God, but we should be thereby put in Mind of his *Goodness* unto us, and of our *Duties* unto him; and then should we find how comfortable a Thing 'tis to do every Thing in the Name of God; a Phrase usual in every Man's Tongue, but the true Comfort thereof (thro' Ignorance) known to few Mens Hearts.

'Tis a great *Wisdom*, and an unspeakable Matter for the strengthening of a *Christian's Faith*, to know how in the Meditation of *Christ*, to invoke God by such a Name, as whereby he hath manifested himself to be most willing, and best able, to help and succour him in his present Need or Adversity. The ardent Desire of knowing God, is the surest Testimony of our Love to God, and of God's favour to us. *m Because he hath set his Love upon me, therefore will I deliver him; I will set him on*

κ Πατήρ τῶν φῶτων. Of whose Substance the Light of the Sun is but a Shadow. *1 John* 1, 9. *m Psal.* 91, 14, 15,

high

h, because he hath known my Name: he shall call on me, and I will answer him, &c. And it is a great strengthening of Faith, with understanding to begin every Action in the Name of God.

Thus far of the Nominal Attributes.

The *Real Attributes* are of Two Sorts, either *Absolute* or *Relative*.

The *Absolute Attributes* are such, which cannot in any Sort agree to any *Creature*, but to God alone.

These are Two; *Simpleness* and *Infiniteness*.

Simpleness is that whereby God is void of all *Composition*, *Multiplication*, *Accidents*, or *Parts* comprehending, either *Sensible* or *Intelligible*: So that whatever He is, He is the same *Essentially*.

It hinders not God's *Simpleness* that He is Three, because God is Three, not by *Composition of Parts*, but by *Co-Existence of Persons*.

Infiniteness is that whereby all things in God are void of all *Measure*, *Limitation*, and *Bounds* above and beneath. before and after.

From these Two do necessarily flow Three other *Absolute Attributes*.

First, *Unmeasurableness*, or *Ubiquity*, whereby He is of an infinite *Extension*, n filling Heaven and Earth, containing all *Places*, and not contain'd of any *space*, *place* or *bounds*, and being no where absent, is every where present. There are four *Degrees of God's Presence*: The First is *Universal*, by which God is *Repletively* every where; *Inclusively* no where.

Secondly, *Special*, by which God is said to be

n Acts 7. 46. Psal. 145. Job 11, 7. &c. 2 Chron. 2 6. Psal. 1, 9, 5, &c, Jer. 23, 23, 24.

in

in Heaven, because that *p* there his *Power, Wisdom* and *Goodness* is in a more excellent Manner seen and enjoy'd; as also because that usually He doth from thence pour forth his *Blessings* and *Judgments*.

Thirdly, *more special*, by which God *q* dwelleth in his *Saints*.

Fourthly, *more special*, and altogether singular, by which *the whole fulness of the Godhead*, *r* dwelleth *bodily*.

2. *Unchangeableness*, whereby God is void of all Change, both in respect of his *s* Essence and *t* Will.

3. *Eternity*, whereby God is without *beginning* of Days, or *end of Time*; and without all bounds of *u* *Procession* or *Succession*.

Thus far of the *Absolute Attributes*; now of the *Relative*, or such which have reference to the *Creatures*.

Those are Five:

1. *Life.* 2. *Understanding.* 3. *Will.*
4. *Power.* 5. *Majesty.*

1. **T**HE *Life of God* is that, by which, as by a most pure and perpetual *Act* He not only liveth of *himself*, but is also that *ever* and *overflowing* Fountain of *Life* from which all *Creatures* derive their *x* *Lives*: So as that in *Him* they *live, move, breathe, and have their Being*. And be

p Psal. 19, 1, Hos. 2, 21, *q* 1 Cor. 3, 16. and 6, 19
2 Cor. 6, 10. *r* Col. 2, 8. *s* Rom. 1, 23. Isa. 44, 28
Psal. 102, 27, &c. *t* Rev. 1, 8. 1 Sam. 15, 29. Numb.
23, 19. Mal. 3, 6, Rom. 11, 29. Jam. 4, 18. *u* Isa. 44, 6
Jam. 5, 19. Dan. 6, 26. Heb. 12. Rev. 4, 8. *x* Acts
17, 25, 28. Acts 13, 15, Psal. 42, 2, and 36, 19 John
5, 20. Heb. 3, 12.

cause

ause only his *Life* differs not from his *Essence* ; therefore God is said only to have *Immortality*, Tim. 6, 16.

2. The *Understanding* or *Knowledge* of God, is that whereby (by *one pure Act*) He more perfectly knoweth in himself all things that ever *were*, *are*, or *shall be* ; yea, the Thoughts and Imaginations of Mens Hearts. This *Knowledge* of God is either *general*, by which God knoweth simply all *things* eternally, the *good* by himself ; the *evil*, by the *good* opposite to it ; imposing to Things *contingent* the Lot of Contingency, and to Things *necessary* the Law of Necessity ; and thus knowing all Things in, and of himself, He is the Cause of all the *Knowledge* that is in all, both *Men* and *Angels* : Or, Secondly, *special*, call'd the *Knowledge* of *Approbation*, by which he particularly *knoweth*, and graciously *acknowledgeth* only his *Elect* for his own.

d *Understanding* also contains the *Wisdom* of God, by which he most wisely created all Things of *Nothing*, in Number, Measure, and Weight, and still Ruleth and Disposeth them to serve his own most Holy *Purpose* and *Glory*.

3. The *Will* of God is that whereby of *e* necessity he willeth *himself*, as the *Sovereign Good* : And (by willing himself) willeth most freely *f* all other Good Things, which are out of *himself*.

b Hence it is, that as God is call'd of the Hebrews *Eheie*, so likewise *Echeie* ; and as of the Grecians *ὁ ὢν*, so also *ὁ ζῶν*, and as of the Latins *primum ens* so also *primum vivens* ; for to *be*, and to *live*, is all one and the same in GOD. *c* 1 Kings 8, 36. Ps. 44, 21. & 139, 1. Ec. Jer. 17, 10. & 20, 12. Luke 16, 15. Acts 1, 24. Heb. 4, 12. Rom. 11, 33. & 16, 17. 1 Tim. 2, 19. Mat. 13, 13. *d* Hence the Platonics term God *ὀφειν* all Eye, seeing all. 1 Tim. 2, 5. *e* Rom 9, 19. Eph. 1, 5. *f* Rom 9, 11, 13. James 1, 2.

Tbe

The Will of God, tho' in itself it be but *One*, is his *Essence*, yet in respect of the diversity of *Objects* and *Effects*, it is, call'd in the Scriptures by *several* Names, as,

1. *Love*, whereby is meant God's eternal *Good-will*, whereby He ordaineth his Elect to be freely sav'd thro' Christ, and *b* bestow'd on them all *necessary* Graces for this Life, and that to come, *i* taking pleasure in their Persons and Services.
2. *Justice* *k* is God's constant Will, whereby He *l* recompenceth Men and Angels, according to their Works, *punishing* the Impenitent according to their *Deserts*, calling the Justice of his *Wrath*, and *m* rewarding the Faithful according to his Promises, called the Justice of his *Grace*.
3. *Mercy*, which is, *n* God's *smeer Good-will*, and ready Affection to forgive a penitent Sinner notwithstanding all his Sins and ill Deserts.
4. *Goodness* *o* whereby God willingly *communicateth* his Good to his Creatures, and because he communicates it freely, it is term'd *Grace*.
5. *Truth*, whereby *p* God willeth constantly those Things that he willeth; effecting and performing all Things, which he hath spoken in his *appointed Time*.
6. *Patience*, whereby God willingly *forbear* *eth* to punish the Wicked, so long as they may stand with his Justice, and until their *q* Sins are ripen'd.

g John 3, 1. *b* Psal. 45, 7. *i* Gen. 4. *k* Eph. 1, 11.
l Rom. 2, 5. 2 Thess. 1, 6, &c. *m* Rom. 9, 15, 16. Mat.
 16, 6. *n* Ps. 103, 8, &c. Tit. 3, 4. *o* Ps. 145, 5, 7, 9, 16.
p Mat. 16, 17. Josh. 13, 14. Ps. 149, 6. Num. 23, 19.
q 2 Pet. 3, 9. Rom. 2, 4. Gen. 5, 16.

*Ad pœnam tardus Deus est, ad præmia velox;
Sed pensare solet vi graviore moram.*

7. *Holiness*, *q* whereby God's Nature is separated from all Prophaneness, and abhorreth all Filthiness; and so being wholly pure in himself, delighteth in the inward and outward Purity and Chastity of his Servants, which he infuses into them.
8. *Anger*, *r* whereby is meant God's most certain and just *Will in chastning the Elect* and in revenging and *punishing the Reprobate*, for the Injuries they offer to Him and his Chosen: And when God will punish with *Rigour and Severity*, then it is term'd *Wrath*, *s* *Temporal* to the Elect, *t* *Eternal* to the Reprobates.
4. The *Power* of God, is that whereby he *u* can *mply* and freely do *whatsoever he will*, that is agreeable to his Nature, and whereby (as He hath *made*, so) He still *ruleth* Heaven and Earth, and all Things therein. This Almighty *Power* of God is either *Absolute*, by which he can will, and do more than he willeth or doth, *Matt* 3, 9, & 20, 53. *Am.* 9, 18. or *Actual*, by which God doth indeed *whatsoever* He wills, and hindreth *whatsoever* He will not have done, *Psal.* 115, 3.
5. *Majesty*, is that by which God of his own *Absolute* and *Free* Authority *w* reigneth and ruleth

q 1 Pet. 5, 20. 1 Thes. 4, 3. Heb. 12, 14. Mark 15. Isa, 6, 3, *r* Psal. 106, 23, 29 40, 41. Numb. 25. 11. 1 Cor. 19. 2. *t* 1 Thes. 1, 10 *u* Gen. 17, 1. Pl. 115, 1. Mat. 11. 26. Eph. 1, 11, Mat. 8. 2. *w* 1 Chron. 29. 1, 12, 2 Sam. 7, 22. Rev. 5. 12, 13.

as *Lord* and *King*, over all *Creatures* visible and invisible, having both the *Right* and *Propriety* in all Things; as *x* *from whom*, and *for whom*, are all things; as also such a *Plenitude* of *Power*, that he can pardon the Offences of all whom he *y* *will have spared*, and *subdue* all his *Enemies* whom he will have *z* *plagued* and destroy'd, without being bound to *render* to any Creature a Reason of his doing, but making his own most Holy and Just *Will* his only most Perfect and Eternal *Law*.

From all these *Attributes* ariseth *One*, which is God's sovereign Blessedness or Perfection. *Blessedness* is that * *perfect* and unmeasurable Possession of *Joy* and *Glory* which God hath in himself for ever, and is the Cause of all the Bliss and Perfection that every Creature enjoys in its Measure.

There are other *Attributes* figuratively and improperly ascrib'd to God in the Holy Scriptures, as by an *Anthropomorphosis*, the Members of a Man, *Eyes*, *Ears*, *Nostrils*, *Mouth*, *Hands*, *Feet*, &c. or the Senses and Actions of a Man, as, *Seeing*, *Hearing*, *Smelling*, *Working*, *Walking*, *Striking*, &c. by an *Anthropopatheia*, the Affections and Passions of a Man, as, *Gladness*, *Grief*, *Joy*, *Sorrow*, *Love*, *Hatred*, &c. Or by an *Analogy*, as, when he is nam'd a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. whose Signification † every Commentary will express.

x 1 Chron. 22, 14. *Hinc Deus dicitur antropomorfus*.
y Rom. 9, 15. John 4, 11. *z* Luke 19, 17. Psal. 2, 9.
 & 110, 1. * Mark 14, 61. Acts 17, 25. Rom. 11, 3.
 36. 1 Tim. 6, 15. Mat, 25, 34. James 1, 17. † See
 Mr. Willin's Dictionary of the Bible, most profitable
 for this Purpose.

*Of all these Attributes we must hold these
general Rules.*

NO Attribute can sufficiently express the *Essence* of God, because 'tis infinite and Ineffable.

Whatsoever therefore is *spoken of GOD* is not *GOD*, but serveth rather to help our weak Understanding to conceive in our Reason, and to utter in our Speech, the *Majesty* of his *Divine Nature*, so far as He hath vouchsafed to reveal *himself* to us in his *Word*.

2. *All the Attributes of God* belong to every of the *Three Persons*, as well as to the *Essence* itself, with the Limitations of a Personal Propriety; as, the *Mercy* of the *Father* is *Mercy begetting*, the *Mercy* of the *Son* is *Mercy begotten*, the *Mercy* of the *Holy Ghost* is *Mercy proceeding*; and so of the rest.

3. The *Essential Attributes* of God differ not from his *Essence*, because they are so in the *Essence* that they are the very *Essence* it self. In God therefore there is nothing which is not either his *Essence* or *Person*.

4. The *Essential Attributes* of God differ not essentially or really one from another, (because whatsoever is in God is *One* most simple *Essence*, and *One* admits no Division) but only in our Reason and Understanding, which being not able to know Earthly Things by one simple *Act*, without the Help of many distinct *Acts*, must of necessity have the Help of many distinct *Acts* to know the Incomprehensible *GOD*. Therefore (to speak properly) there are *not in God many Attributes*, but *One only*, which is nothing else but the *Divine Essence*.

Essence itself, by what *Attributes* soever you call it : But, in respect of our *Reason*, they are said to be so many different *Attributes* ; for our *Understanding* conceives by the Name of *Mercy* a Thing differing from that call'd *Justice*. The *Essential Attributes* of God are not therefore really separate.

5. The *Essential Attributes* of God are not parts or *Qualities* of the *Divine Essence*, nor *Accidents* in the *Essence*, nor a *Subject*, but the very whole and entire *Essence* of God ; So that every such *Attribute* is not *aliud & aliud*, another and another Thing, but one and the same Thing. There are therefore no *Quantities* in God, by which he may be said to be so much and so much ; nor *Qualities*, by which He may be said to be such and such ; but whatsoever God is, He is such and the same by his *Essence*. By his *Essence* He is wise, and therefore *Wisdom* it self ; by his *Essence* He is good, and therefore *Goodness* it self ; by his *Essence* He is merciful, and therefore *Mercy* it self ; by his *Essence* He is just, and therefore *Justice* it self, &c. In a Word, God is great without *Quantity* : good, true, and just without *Quality* ; merciful without *Passion*, an *Act* without *Motion*, every where present without *Sight* ; without *Time*, the first and the last ; The Lord of all *Creatures*, from whom all receive themselves, and all the *Good* they have ; yet neither needeth nor receiveth He any *Encrease* of *Goodness* or *Happiness* from any other.

This is the plain *Description* of God, so far as He has reveal'd himself in his *Word*.

This *Doctrine* (of all other) every true *Practitioner* of *Piety* must competently know, and necessarily believe, for Four special *Uses*.

1. That we may discern our true and only God from

from all *false Gods and Idols*, for the Description of God is properly * known only to his *Church*, in whom He hath thus graciously manifested himself.

2. To possess our Hearts with a greater Awe of his *Majesty*, whilst we *admire* him for his *Simplicity* and *Infiniteness*; *adore* him for his *Unmeasurableness*, *Unchangeableness*, and *Eternity*; *seek Wisdom* from his *Understanding* and *Knowledge*; *submit ourselves* to his *blessed Will* and *pleasure*; *love* him for his *Love*, *Mercy*, *Goodness*, and *Patience*; *trust* to his *Word* because of his *Truth*: *fear* him for his *power*, *Justice* and *Anger*: *reverence* him for his *Holiness*, and *praise* him for his *Blessedness*, and to depend all our *Life* upon him, who is the only *Author* of our *Life*, *Being*, and all the good *Things* we have.

3. To *stir us up* to imitate the *Divine Spirit* in his *Holy Attributes*, and to bear (in some measure) the *Image* of his *Wisdom*, *Love*, *Goodness*, *Justice*, *Mercy*, *Truth*, *patience*, *Zeal* and *Anger* against *Sin*, that we may be *wise*, *loving*, *just*, *merciful*, *true*, *patient* and *zealous*, as our *God* is.

4. Lastly, That we may in our *Prayers* and *Meditations* *conceive* aright of his *Divine Majesty* and not according to those gross and blasphemous *Imaginations* which naturally arise in *Mens Brains*; as, when they conceive *G O D* to be like an *Old Man sitting in a Chair*; and the *Blessed Trinity* to be like that *Tripartite Idol* which *Papists* have painted in their *Church Windows*.

When therefore thou art to pray unto God, let thine *Heart* speak unto him, as to that † *Eternal*

* Psal. 147, 19, 20. Jar. 10, 25. † Psal. 90, 2.

‘ *a* Infinite, *b* Almighty, *c* Holy, *d* Wise, *e* just, *f* Merciful, *g* Spirit, and most *h* perfect *i* indivisible Essence of Three several Persons, Father, Son, and Holy Ghost; who *k* being present in all places, *l* ruleth Heaven and Earth, and understandeth *m* all Mens Hearts, knoweth all Mens Miseries, and is only able to bestow on us all Graces which we want, and to deliver all penitent Sinners, who with faithful Hearts seek (Christ’s Sake) his Help out of all their Afflictions and Troubles whatsoever.’

The Ignorance of this true Knowledge of God maketh many to make an Idol of the true God, and is the only Cause why so many do profess all *other parts* of God’s Worship and Religion with so much *Irreverence* and *Hypocrisy*, whereas if they did truly know God, they durst not but come to his Holy Service, and *coming*, serve him with *Fear* and *Reverence*; for so far doth a Man fear God as he knows him, and then doth a Man *truly know* God when he joins *practice* to *Speculation*; and that is,

First, When a Man doth so acknowledge and celebrate God’s *Majesty*, as he hath reveal’d himself in his *Word*.

Secondly. When from the true and lively Sense of God’s *Attributes*, there is bred in a Man’s Heart a *Love*, *Awe*, and *Confidence* in God; for, saith God himself, ‘ If I be a Father where is my Honour? If I be a Lord, where is my Fear? *n* O taste and see that the Lord he is good, saith *David*. He that

a 1 Kings 8, 27. *b* Gen. 17, 1. Job 15, 25. *c* Is. 6, 3. *d* Rev. 4, 8. & 15, 4. *e* Rom. 16, 17. & 11, 33. Deut. 32, 4. Psal. 145, 17. *f* Psal. 103, 11. & 145, 8, 9. *g* John 4, 24. *h* Deut. 32, 4. *i* 1 John 5, 7. Mat. 3, 16. & 28, 19. *k* 1 Cor. 13, 14. *l* 1 Kin. 8, 27. Jer. 13, 24. *m* Dan. 4, 32. *n* 1 Kin. 8, 30. Jer. 17, 10, Acts 1, 24. *n* Psal. 34, 9. hath

ath by *Experience* tasted his Goodness, knoweth not how good He is, o. ' He (saith *John*) that saith he knoweth God, and keepeth not his Commandments, is a Liar, and the Truth is not in him.' So far therefore as we imitate God in his Goodness Love, Justice, Mercy, Patience, and other Attributes, so far we do know him.

Thirdly, When with inward Groans, and the serious Desires of our Hearts, we do long to attain to the perfect and plenary Knowledge of his Majesty in the Life which is to come.

Lastly, This discovers how few there are who do truly know God, for no Man knoweth God but he that loveth him. And how can a Man chuse but love him, being the *sovereign Good*, if he know him, seeing the Nature of God is to enamour with the Love of his Goodness? And whosoever loveth any Thing more than God, is not worthy of God, and such is every one who settles the Love and Rest of his Heart upon any Thing besides God, If therefore thou dost believe that God is *Almighty*, why dost thou fear Devils and Enemies, and not confidently trust in God, and crave his Help in all thy Troubles and Dangers? If thou believest that God is *Infinite*, how darest thou provoke him to Anger? If thou believest that God is *simple*, with what Heart canst thou dissemble and play the Hypocrite? If thou believest that God is the *sovereign Good*, why is not thy Heart more settled upon him, than on all worldly good? If thou dost indeed believe that God is a *just Judge*, how darest thou live seemingly in Sin without Repentance? If thou dost truly believe that God is *most wise*, why dost thou refer the Events of Crosses and

Disgraces unto them, who knows how to *p* turn all things to the best to them that love him? If thou art persuaded that *God is true*, why dost thou doubt of his Promises? And if thou believeth that *God is Beauty and Perfection* it self, why dost not thou make him alone the chief End of all thy Affections and Desires? For if thou lovest *Beauty*, He is most fair; if thou desirest *Riches*, He is most wealthy; if thou seek'st *Wisdom*, He is most wise. Whatsoever Excellency thou hast seen in any Creature, 'tis nothing but a *sparkle* of that which is in *infinite Perfection* in *God*: And when in Heaven we shall have an *immediate Communion* with *God*, we shall have them all perfectly in *him communicated* unto us. Briefly, in all Goodness He is *all in all*; love that one good *God*, and thou shalt love him in whom all the *good* of *goodness* consisteth. He that would therefore attain to the saving Knowledge of *God*, must learn to know him by *Love*; for *God is Love*, and *q* the Knowledge of the Love of *God* passeth all Knowledge; for all Knowledge, besides to know how to love *God*, and to serve Him only, is nothing, upon *Solomon's* Credit, but *r* *Vanity of Vanities and Vexation of Spirit*.

Kindly therefore, Oh my *Lady*, nay, rather Oh my *Lord* *Charity*, the Love of thy self in my Soul especially, seeing it was thy good Pleasure, that being *s* reconciled by the *Blood* of *Christ*, I should be brought by the Knowledge of thy Grace to the *Communion* of thy Glory, wherein only consists my *Sovereign Good* and *Happiness* for ever.

Thus by the light of his own *Word* we have seen the *Back-parts* of *JEHOVAH Elohim*, the Eter-

p Rom. 8, 28. *q* Eph, 3, 19. *i* John 4. *r* Eccles. 1, 17. Rom. 5, 9, 10. John 17, 3, 22. *i* Cor. 15, 8.

nal

all Trinity, whom to believe is saving Faith and
 erity; and unto whom, from all Creatures in
 Heaven and in Earth, be all Praise, Dominion, and
 glory, for ever. Amen.

Thus far of the Knowledge of God: Now of the
 Knowledge of a Man's self. And first, of the
 State of his Misery and Corruption, without
 Renovation by Christ.

Meditations of the Misery of a Man not reconciled to
 God in Christ.

O Wretched Man! where shall I begin to de-
 scribe thine endless Misery, who art con-
 demn'd as soon as conceiv'd, and adjudg'd to eternal
 Death before thou wast born to a temporal Life?
 A Beginning indeed I find, but no End of thy Mi-
 series: For when Adam and Eve were created after
 God's own Image, and placed in Paradise, that
 they and their Posterity might live in a blessed
 State of Life immortal, having Dominion over all
 earthly Creatures, and only restrain'd from the Fruit
 of one Tree, as a Sign of their Subjection to the
 Almighty Creator, tho' God forbid them this one
 small Thing under the Penalty of Eternal Death,
 yet they believ'd the Devil's Word before the Word
 of God, making God (as much as in them lay) a
 Lyar; and so, being unthankful for all the Benefits
 which GOD bestow'd on them, they became
 malecontent with their present State, as if God had
 dealt enviously or niggardly with them, and believ'd
 that the Devil would make them Partakers of far
 more glorious Things than ever God had bestow'd
 upon them; and in their Pride they fell into High
 Treason against the Most High, and disdain-
 ing to be God's Subjects, they affected blasphemously to
 be

be *Gods themselves*, Equals unto God. Hence, till they appeared, (losing *God's Image*) they became like unto the *Devil*; and so all *their Posterity*, as a *traiterous Brood*, (whilst they remain *impenitent* like thee) are subject in this Life to all *curst Miseries*, and in the Life to come, to the *everlasting Fire* prepar'd for *the Devil and his Angels*.

Lay then aside for a while thy *doating Vanities*, and take a View with me of thy *doleful Miseries*, which duely *survey'd*, I doubt not but that thou wilt conclude, that it is far better never to have *Nature's Being*, than not to be by *Grace* a Practitioner of religious Piety.

Consider therefore *thy Misery*. 1. In *thy Life*. 2. In *thy Death*, 3. After *Death*. In *thy Life*.

1. The Miseries accompanying *thy Body*.

2. The Miseries which deform *thy Soul*.

In *thy Death*, The Miseries which shall oppress *the Body and Soul*.

After *Death*, The Miseries which overwhelm both *Body and Soul* together in Hell.

And first, let us take a View of those Miseries which accompany the *Body*, according to the four Ages of *thy Life*.

1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old-age*.

Meditations on the Miseries of Infancy.

WHAT wast thou, being an *Infant*, but a *Brute* having the Shape of a Man? Was not thy Body conceiv'd in the *Heat of Lust*, the *Secret of Shame*, and *Stain of Original Sin*? And thus wast thou cast naked upon the Earth, all imbrew'd in the *Blood of Filthiness*, (*filthy* indeed, when the Son of God, who disdain'd not to take on him Man's *Nature*, and the *Infirmities* thereof, yet thought it

unbe-

unbecoming his Holiness to be conceiv'd after the sinful Manner of Man's Conception) so that thy Mother was asham'd to let thee know the Manner thereof; What Cause hast thou then to boast of thy Birth, which was a cursed Pain to thy Mother, and to thyself the Entrance into a troublesome Life, the greatness of which Miseries, because thou could'st not utter in Words thou didst express (as well as thou couldst) in weeping Tears.

Mediations on the Miseries of Youth.

WHAT is Youth but an untam'd *Beast*, all whose *Actions* are *rash* and *rude*, not capable of good Counsel when it is given, but, *Ape* like, delighteth in nothing but *Toys* and *Babies*? And therefore thou no sooner began'st to have a little *Sense* and *Discretion*, but forthwith thou wast kept under the Rod and Fear of Parents and Masters, as if thou hadst been born to live under the Discipline of others, rather than at the *Disposition* of thine own Will. No tired *Horse* was ever more willing to be rid of his *Burthen*, than thou wast to get out of the *servile* State of this *Bondage*; a State not worthy the Description.

Meditations on the Miseries of Manhood.

WHAT is Man's Estate but a Sea, wherein (as Waves) one *Trouble* arises in the Neck of another, the latter worse than the former? No sooner didst thou enter into the 'Affairs of this 'World, but thou wast *inwrapped* about with a 'Cloud of Miseries. Thy *Flesh* provokes thee to 'Lust, the *World* allures thee to *Pleasures*, and the 'Devil tempts thee to all kind of *Sins*, *Fears* of Enemies affright thee, *Suits in Law* do vex thee, *wrongs* of ill Neighbours do oppress thee, *Cares* for Wife and

* and Children do consume thee, and Disquietness
 * betwixt open Foes and false Friends do in a Man-
 * ner confound thee : Sin stings thee within, Satan
 * lays Snares before thee, Conscience for Sins past
 * doggeth behind thee : Now Adversity on the left
 Hand frets thee ; anon Prosperity on the right Hand
 flatters thee : Over thy Head God's Vengeance, due
 to thy Sin, is ready to fall upon thee ; and under
 thy Feet Hell's Mouth is ready to swallow thee up.
 And in this miserable Estate whether wilt thou go for
 Rest and Comfort ? The *House* is full of Cares, the
Field full of Toil, the *Country* of Rudeness, the *City*
 of Factions, the *Court* of Envy, the *Church* of Sects,
 the *Sea* of Pyrates, the *Land* of Robbers. Or in
 what State wilt thou live, seeing *Wealth* is envy'd,
Poverty contemn'd, *Wit* is distrust'd, and *Simpli-*
city derided, *Superstition* is mock'd, and *Religion* is
 suspected, *Vice* is advanc'd, and *Virtue* is disgrac'd ?
 O with what a Body of Sin art thou compass'd
 about in a *World of Wickedness* ! What are thine
Eyes but Windows to behold Vanities ? What are
 thine *Ears*, but Floodgates to let in Streams of Ini-
 quity ? What are thy *Senses*, but Matches to give
 Fire to thy Lusts ? What is thine *Heart*, but the
 Anvil whereon Satan has forg'd the ugly Shape of
 all lewd Affections ? Art thou nobly descended ?
 Thou must put thy self in Peril of foreign Wars, to
 get the Reputation of earthly Honour ; oft-times
 hazard thy Life in a desperate Combat to avoid the
 Aspersions of a Coward. Art thou born in mean
 Estate ? Lord ! what Pains and Drudgery must thou
 endure at Home and Abroad to get Maintenance,
 and all perhaps scarce sufficient to serve thy Neces-
 sity ! And when (after much Service and Labour) a
 Man has got something, how little Certainty is there

in

in that which is gotten, seeing thou seest by daily Experience, that *he who* was *rich* Yesterday, is to Day a *Beggar*; he that Yesterday was in *Health*, to Day is *Sick*; he that Yesterday was *merry* and *laugh'd*, has cause to Day to *mourn* and *weep*; he that Yesterday was in *Favour*, to Day is in *Disgrace*; and he who Yesterday was *alive*, to Day is *dead*; and thou know'st not how soon, nor in what Manner thou shalt die thyself? And who can enumerate the Losses, Crosses, Grievs, Disgraces, Sicknesses, and Calamities which are incident to sinful Man? To speak nothing of the Death of Friends and Children, which oftentimes seems to be unto us far more bitter than present Death itself.

Meditations of the Miseries of Old-age.

WHAT is *O'd-age*, but the Receptacle of all *Maladies*? For if thy Lot be to draw thy Days to a long Date, in comes old bald-headed *Age* stooping under *Dotage*, with his *wrinkled Face*, *rotten Teeth*, and *sinking Breath*; *testy* with *Choler*, *wither'd* with dryness, *dimm'd* with Blindness, *obscur'd* with Deafness, *overwhelm'd* with Sickness, and *bow'd together* with Weakness, having no use of any Sense, but the Sense of Pain, which so racketh every Member of his Body, that it never easeth him of Grief, till it has thrown him down to his Grave.

Thus far of the Miseries which accompany the Body: Now of the Miseries which accompany chiefly the Soul in this Life.

*Meditations of the Miseries of the Soul in
this Life.*

THE misery of thy Soul will more evidently appear, if thou wilt but consider,

1. The *Felicity* she has lost.

2. The *Misery* which she has pull'd upon herself by Sin.

1. The *Felicity* lost was, First, The Fruition of the Image of God, whereby the Soul was like unto God in a *Knowledge*, enabling her perfectly to understand *b* the revealed Will of God. Secondly, *True Holiness*, by which she was free from all prophane *Error*. Thirdly, *Righteousness*, whereby she was able to incline all her natural *Powers*, and to frame uprightly all her *Actions*, proceeding from those *Powers*; with the Loss of this *Divine Image* she lost the *Love of God*, and the blessed *Communion* which she had with his *Majesty*, wherein consisteth her *Life* and *Happiness*. If the Loss of *Earthly Riches* vex thee so much, how should not the loss of this *Divine Treasure* perplex thee much more?

2. The *misery* which she pull'd upon herself consists in two Things;

1. *Sinfulness*. 2. *Cursedness*.

1. *Sinfulness* is an universal Corruption, both of her *Nature* and *Actions*; for her *c* Nature is infected with a *proneness* to every *Sin* continually. The *d* mind is stuffed with *Vanity*, the *e* Understanding is darkened with *Ignorance*, the *f* Will affecteth nothing but vile and vain *Things*. All her *g* *Actions* are *evil*; yea, this Deformity is so violent,

a Col, 3, 10. *b* Rom. 12, 2. *c* Eph. 2, 3. Gen. 6, 5. *d* Rom. 12, 2. Eph. 4, 17. *e* 1 Cor, 2, 14. *f* Phil. 2, 3. *g* Rom. 3, 12.

at oftentimes in the regenerate Soul the *Appetite* will not obey the *Government of Reason*, and the *Will* wandereth after and yields consent to sinful *Motions*. How great then is the *violence* of the *Appetite* and *Will* in the *Reprobate* Soul, which still remains in her natural *Corruptions*! Hence it is that *any wretched Soul* is so deform'd with *Sin*, defiled with *Lust*, polluted with *Filthiness*, outraged with *Passions*, over-carry'd with *Affections*, pining with *Envy*, over-charg'd with *Gluttony*, surfeited with *Drunkennes*, boiling with *Revenge*, transported with *Rage*, and the glorious *Image of God* transform'd into the ugly Shape of the *a Devil*, so far, as it once *b* repented *the Lord* that ever he made *Man*.

From the former flows the other Part of the Soul's Miseries, call'd *c Cursedness*, whereof there are two Degrees.

1. *In part.* 2. *In fulness thereof.*

1. *Cursedness in Part*, is that which is inflicted upon the Soul in *Life* and *Death*, and is common to her with the *Body*.

The *Cursedness* of the Soul in *Life* is the *Wrath* of *God*, which lieth upon such a Creature so far, as thar all things not only *Calamities*, but also every *d Blessings* and *e Graces* turn to *Ruin*. *e Terror* of *Conscience* drives him from *God* and his *Service*, that he dares not come to his *Presence* and *Ordinances*, but is *g* given up to the *b Slavery* of *Satan*, and to his own *Lusts* and vile *Affections*.

This is the *Cursedness* of the Soul in *life*: Now follows the *Cursedness* of the Soul and *Body* in *Death*.

a John 8; 33. *b* Gen. 6, 6 *c* Deut. 27, 26 Gal. 3, 10. Psal 119, 21, *d* Rom 2, 4, 5. Jer. 28, 13. *e* Isa, 28, 13. *f* Gen. 3, 8, 10. & 4, 14. Heb 2. 15. *g* Rom. 1. 21, 24, 26, *h* Eph. 2, 2. Col. 1, 13. *Medi-*

*Meditations of the Misery of Body and Soul
in Death.*

After that the *Aged man* has conflicted with long *Sickness*, and having endur'd the brunt of *Pain*, should now expect some Ease, in comes *Death* (*Nature's Slaughterman*, *God's Curse*, and *Hell's Purveyor*) and looks the old Man grim and black in the Face, and neither pitying his Age, nor regarding his long-endur'd *Dolors*, will not be hired to forbear, either for *Silver* or *Gold*; nay, he will not take to spare his Life, a *Skin for Skin*, and all that the old man has, but barter all the principal Parts of his *Body*, and arrests him to appear before the terrible Judge.

And, as thinking that the *Old man* will not dispatch to go with him fast enough, Lord, how many Darts of *Calamities* doth he shoot thro' him *Stiches*, *Aches*, *Cramps*, *Fevers*, *Obstructions*, *Rheums*, *Phlegm*, *Cholick*, *Stone*, *Wind*, &c.

Oh what a ghastly Sight it is, to see him then in his Bed, when *Death* has given him his mortal *Wound*! What a cold *Sweat* over-runs all his *Body*! what a *trembling* possesseth all his *members*! the *Head* shooteth, the *Face* waxeth pale, the *Nose* black, the *nether Jaw-bone* hangeth down, the *Eye-strings* break, the *Tongue* faltereth, the *Breach* shortneth and smelleth earthly, the *Throat* rattleth, and at every Gasp the *Heart-strings* are ready to break asunder.

Now the *miserable Soul* sensibly perceiveth her *Earthly Body* to begin to die: For as towards the Dissolution of the Universal Frame of the great World, the *Sun* shall be turn'd into *Darkness*, the *moon* into *Blood*, and the *Stars* shall fall from

Heaven, the Air shall be full of Storms and flashing Meteors, the Earth shall tremble, and the Sea shall roar, and Mens Hearts shall faint for fear, expecting the end of such sorrowful beginnings; so towards the dissolution of Man (which is the little World) his Eyes, which are as the Sun and Moon, lose their Light, and see nothing but blood-guiltiness of Sin; the rest of the Senses, as lesser Stars, do one after another fail and fall, his Mind Reason, and Memory, as Heavenly Powers of his Soul, are shaken with fearful Storms of Despair, and fierce flashings of Hell-fire: his Earthly Body begins to shake and tremble, and the Humours, like an overflowing Sea, roar and rattle in his Throat; still expecting the woful End of these dreadful Beginnings.

Whilst he is thus summon'd to appear at the great Assizes of God's Judgment, behold a Quarter Sessions and Goal-Delivery is held within himself, where Reason sits as Judge, the Devil puts in a Bill of Indictment as large as that Book of Zechary, a wherein is alledg'd all thy evil Deeds that ever thou hast committed, and all the good Deeds that ever thou hast omitted, and all the Curses and Judgments that are due to every Sin. Thine own Conscience shall accuse thee, and thy Memory shall give bitter Evidence, and Death stands at the Bar ready, as a cruel Executioner, to dispatch thee, b If thou shalt thus condemn thyself, how shalt thou escape the just Condemnation of God, who knows all thy Misdeeds better than thy self? Fain wouldst thou put out of thy Mind the Remembrance of the wicked Deeds that trouble thee; but they flow faster into thy Remembrance, and they will not be

a Zech. 5. 2. Ezek. 2. 10. b 1 John 3. 20.

put away, but cry unto thee, *We are thy Works and we will follow thee*: And whilst thy Soul is thus *within* out of Peace and Order, thy *Children, Wife and Friends* trouble thee as fast, to have thee put thy *Goods in Order*, some crying, some craving, some pitying, some charging, all like *Flesh flies*, helping to make thy *Sorrows more sorrowful*. *c* Now the *Devils*, who are come from *Hell to fetch away thy Soul*, begin to appear to her, and wait, as soon as she cometh forth, to take her and carry her away. Stay she would within, but that she feels the *Body* begin by *degrees to die*, and ready, like a *ruinous House*, to fall upon her Head. *Fearful she is to come forth*, because of those *Hell-hounds* which wait for her coming. Oh! she that spent so many *Days and Nights* in vain and idle *Pastimes*, would now give the whole *World*, if she had it, for *One Hour's delay*, that she might have space to repent, and reconcile her self unto God: But it cannot be, because her *Body*, which join'd with her in the *Actions of Sin*, is altogether unfit to join with her in the *Exercise of Repentance*, and *Repentance* must be of the *whole Man*.

Now she seeth that all her *Pleasures* are gone, as if they had never been; and that but only *Torments* remain, which shall never have an *End of Being*. Who can sufficiently express her *Remorse* for her *Sins past*, her *Anguish* for her *present Miseries*, and her *Terror for the Torments to come*?

In this *Extremity* she looks every where for *Help* and findeth herself every way *helpless*: † Thus in her greatest *Misery* (desirous to hear the least *Word of Comfort*) she directs this, or the like *Speech* unto her *Eyes*: *Oh Eyes!* who in *Time past* were

c Luke 12, 20, † *Prosopepaia*.

so quick-sighted, can ye spy no Comfort, nor any way how ye might escape this dreadful Danger? But the *Eye-strings* are broken, they cannot see the Candle that burneth before them, nor discern whether it be Day or Night.

The Soul (finding no Comfort in the *Eyes*) speaks to the *Ears*: *O Ears!* who were wont to recreate your selves with hearing new pleasant *Discourses*, and Musick's sweetest *Harmony*; can you hear any *News* or *Tidings* of the least Comfort for me? The *Ears* are either so *deaf* that they cannot hear at all, or the Sense of *Hearing* is grown so weak, that it cannot endure to hear his dearest Friends to speak. And why should those *Ears* hear any *Tidings of Joy in Death*, who could never abide to hear the glad *Tidings of the Gospel in this Life*? The *Ear* can minister no Comfort.

Then she intimates her Grief unto the *Tongue*. *Oh Tongue!* who was wont to brag it out with the *bravest*, where are now thy big and daring *Words*?

Now (in my greatest need) canst thou speak nothing in my *Defence*? Canst thou neither *daunt* these Enemies with *threatning Words*, nor *entreat* them with *fair Speeches*? Alas, the *Tongue* two Days ago lay speechless! It cannot in the greatest Extremity either *call for a little Drink*, or desire a Friend to take away with his Finger the *Phlegm* that is ready to choak him.

Finding here no *hope of Help*, she speaks unto the *Feet*: Where are ye, *Oh Feet!* which sometime were so nimble in *running*, can you carry me no where out of this dangerous Place! The *Feet* are stone-dead already; if they be not *stirred*, they cannot *stir*.

Then she directs her Speech unto her *Hands*: *Oh Hands!* Who have been so often approv'd for *Manhood*,

hood, in *Peace* and *War*, and wherewith have I so often defended my self, and offended my Foes, never had I more need than now, *death* looks me grim in the Face, and kills me: *Hellish Fiends* wait about my Bed to devour me; help *now*, or I perish *for ever*. Alas! the *Hands* are so weak, and do tremble, that they cannot reach to the Mouth a Spoonful of Supping to relieve languishing Nature.

The *wretched Soul* seeing herself thus *desolate*, and altogether destitute of Friends, Help and Comfort, and knowing that within an *Hour* she must be in *everlasting Pains*, retires herself to the *Heart* (which of all Members is *primum vivens*, and *ultimum moriens*) from whence she makes this *doleful Lamentation* with her self:

† Oh miserable *Caitiff* that I am! *how do the Sorrows of Death compass me! how do the Floods of Belial make me afraid!* Now have indeed the *Snares* both of the *first* and *second death* overtaken me at once. Oh how suddenly has *Death* stolen upon me *with insensible degrees!* like the *Sun*, which the *Eye* perceives not to move, tho' it be most swift of Motion. How doth *death* wrack on me his *Spite* without *Pity!* The God of Mercy hath utterly forsaken me; and the *devil*, who knows no Mercy, waits for to take me. How often have I been warn'd of this *doleful day* by the faithful Preachers of God's Word, and I made but a Jest thereat? What Profit have I now of all my *Pride*, *fine House* and *brave Apparel?* What's become of the *sweet Relish* of all my *delicious Fare?* All the *worldly Goods* which I so carefully gather'd would I now give for a good Conscience, which I so carelessly neglected: And what Joy remains now of all my former *fleshy Pleasures*, where-

† The *doleful Lamentations* of the *Reprobate Soul* at the *Point of Death*, 2 *Sam.* 22. 3. in

I placed my chief Delight? Those *foolish Pleasures* were but deceitful Dreams, and now they are lost, like vanishing Shadows; but to think of those eternal Pains which I must endure for those short pleasures pains me as Hell, before I enter into Hell. Let justly I confess; as I have deserv'd, I am serv'd, that being made after God's Image, a reasonable soul, able to judge of my own *Estate*, and having mercy so often offer'd, and I *entreated* to receive it, neglected *God's Grace*, and prefer'd the *Pleasures of Sin* before the religious Care of *pleasing God*, unwisely spending my short Time without considering what *Accounts* I should make at my *last End*. And now all the *Pleasures* of my Life being put together, countervail not the least Part of my present Pains: My *Joy*s were but *momentary*, and gone before I could scarce enjoy them: My *Miseries* are *eternal*, and never shall know End. Oh that I had spent the *Hours* that I consum'd in *Carding, dicing, Playing*, and other *vile Exercises*, in *reading the Scriptures*; in *hearing Sermons*, in *receiving the Communion*, in *weeping for my Sins*, in *Fasting, Watching, Praying*, and in *preparing my Soul*, that I might have now departed in the *assured Hope* of Everlasting *Salvation*! Oh that I were now to *begin my Life* again, how would I contemn the *World*, and the *Vanities thereof*! How *religiously* and *purely* would I lead my Life! How would I frequent the *Church*, and sanctify the *Lord's Day*! If *Satan* should offer me all the *Treasures, Pleasures, and Promotions* of this World, he should never entice me to forget these *Terrors* of this dreadful *Hour*. But, Oh corrupt *Carcass* and stinking *Carrion*! how hath the *devil* deluded us! and how have we *serv'd* and *deceiv'd* each other, and pull'd swift *damnation* upon us both!

Now

Now is my Case more miserable than the Beast that perisheth in a Ditch; for I must go *answer* before the *Judgment-seat* of the *righteous Judge* of *Heaven* and *Earth*, where I shall have none to speak for me; and these *wicked Fiends*, who are privy to all my *evil deeds*, will accuse me, and I cannot excuse myself. *My own Heart* already condemns me, I must needs therefore be *damn'd* before his *Judgment-seat*, and from thence be carried by these *Infernal Fiends* into that horrible Prison of *endless Torments* and *utter darkness*, where I shall *never* more see *Light*, that *first* most excellent Thing that God made. I who gloried heretofore in being a *Libertine*, am now inclos'd in the very *Claws* of *Satan*, as the trembling *Partridge* is within the gripping *Talons* of the ravenous *Falcon*. Where shall I lodge to-night? and, Who shall be my *Companions*? Oh horror to think! O grief to consider! Oh, *curst* be the day wherein I was born, and let not the day wherein my mother bare me be *blest*'d. *Curst* be the man that sheweth my Father, saying, A Child is born unto thee, and comforted him. *Curst* be that man, because he slew me not. Oh that my Mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb to endure these hellish Sorrows, and that my days should thus end with eternal Shame! *Curst* be the Day that I was first united to so lewd a Body: Oh that I had but so much Favour, as that I might never see thee more? Our parting is bitter and doleful, but our meeting again to receive at the dreadful Day the fulness of our *deserv'd Vengeance*, will be far more terrible and intolerable. But what mean I thus (by too late Lamentation) to see to prolong Time? My last Hour is come, I hear the *Heart-strings* break,

this

his *filthy House of Clay* falls on my Head; here is neither *Hope, Help, nor Place* of any longer abiding. And must I needs be gone? *Thou filthy Carcase, Oh filthy Carcase, with fair ill, farewell, I leave thee.* And so all trembling she cometh forth, and forthwith is seiz'd upon by *Infernal Fiends*, who carry her with Violence, *torrenti simili* to the bottomless Lake that burneth with *Fire and Brimstone*, a where she is kept as a Prisoner in Torments, till the general Judgment of the Great Day.

The *loathsome Carcase* is afterward laid in the Grave; in which Action, for the most part, *the dead bury the dead*; that is, they who are *dead in Sin*, bury them who are dead for Sin: And thus the godless and ungenerate Worldling, who made *Earth* his Paradise, his *Belly* his God, his *Lust* his Law, as in his *Life* he sow'd *Vanity*, so he is now *dead* and reapeth *Misery*. In his *Prosperity* he neglected to serve God, in his *Adversity* God refuseth to serve him, and the Devil, whom he long serv'd, now at length pays him his *Wages*. Detestable was his *Life*, damnable his *Death*; the Devil hath his *Soul*, the Grave hath his *Carcase*, in which *Pit of Corruption, den of Death, and dungeon of Sorrow*, let us leave the miserable *Caitiff*, rotting with his Mouth full of Earth, his *Belly* full of Worms, and his *Carcase* full of Stench, expecting a fearful Resurrection when it shall be reunited with the Soul, that as they sinned together, so they may be eternally tormented together.

Thus far of the Miseries of the Soul and Body in Death, which is but *Cursedness in Part*: Now follows the *Fulness of Cursedness*, which is the *Misery* of the Soul and Body after Death.

a Rev. 22, 1, Jude ver. 5, 6. 1 Pet. 3, 19.

Medi

*Meditations of the Misery of Man after Death,
which is the Fulness of Cursedness.*

THE Fulness of Cursedness (when it falls upon a Creature not able to bear the Burden thereof) presseth him down to that bottomless Deep of the Endless *b* Wrath of Almighty God which is call'd the *c* Damnation of Hell. This *Fulness of Cursedness* is either *particular* or *general*.

Particular, is that which in a less Measure of fulness lighteth upon the *d* Soul immediately, as soon as she is separated from the Body; for, in the very instant of Dissolution she is in the Sight and Presence of God. For when she ceaseth to see with the Organ of *fleshy Eyes*, she seeth after a *spiritual manner*, like Stephen, who *e* saw the Glory of God, and Jesus standing at his Right Hand: Or as a Man, who being *born blind*, and *miraculously* restor'd to his Sight, should see the Sun, which he never saw before. And thereby the Testimony of her own Conscience, Christ the Righteous Judge, who knoweth all Things, makes her by his Omnipresent Power, to understand the Doom and Judgment that is due unto her Sins, and what must be her Eternal State. And in this Manner standing in the Sight of Heaven, not fit, for her Uncleaness to come into Heaven, she is said to stand before the Throne of God: And so forthwith she is *f* carried by the Evil Angels, who came to fetch her with Violence into Hell, where she is kept as in a Prison, in everlasting pains and Chains, under dark-

a Luke 8, 28 & 16, 23. *b* 1 Thes, 1, 10. *c* Mat. 23, 33. *d* Luke 16, 22, 23. 1 Pet. 3, 19. Jude ver. 6, 7. Acts 7, 5. *f* Mat. 5, 34 & 23. 21. Luke 12, 20. & 16, 22, 23. 1 Pet. 3, 19. Jude ver. 6, Luke 16. 24.

ness

ness unto the Judgment of the Great Day, but not in that Extremity of Torments which he shall finally receive at the last Day.

The general Fulness of Cursedness is in a greater measure of Fulness, which shall be inflicted upon both thy *h* Soul and Body, when (by the mighty Power of Christ, the supreme Judge of Heaven and Earth) the one shall be brought out of Hell, and the other out of the Grave, as Prisoners, to receive their dreadful Doom according to their evil Deeds. How shall the Reprobate (by the roaring of the Sea, the quaking of the Earth, the trembling of the Powers of Heaven, and the Terrors of heavenly Signs) be driven at the World's end, to their Wits end? Oh! what a woful Salutation will there be betwixt the Damn'd Soul and Body, at their re-uniting at that terrible Day.

Oh Sink of Sin, Oh Lump of Filthiness, (will the Soul say unto her Body) how am I compell'd to re-enter into thee, not as into an Habitation to rest, but as a Prison * to be tormented together! How dost thou appear in my sight like *Jephthah's* Daughter to my greater Torment! Would God thou hadst perpetually rotted in the Grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, Angels, and men, laid open all these secret Sins which we committed together! Have I lost Heaven for the love of such a stinking Carrion? Art thou the Flesh, for whose Pleasures I have yielded to commit so many Fornications? Oh filthy Belly! How became I such a Fool as to make thee my God? How mad was I for momen-

g 2 Pet. 2, 9. Jude ver, 7 Rev. 11, 18. *h* Joh. 5, 28, 29. Rev. 20, 13. † Mat. 24, 29. Luke 21, 24, 25. *

The damned Soul's Apostrophe to the Body at the second Meeting.

lary Joys to incur these Torments of Eternal Pains! *Ye Rocks and mountains, why skip ye so like Rams, Psalm 144, 4. and will not fall upon me, to hide me from the Face of him that comes to sit on yonder Throne? For the great Day of his Wrath is come, and who shall be able to stand? Rev. 6, 16, 17. Why tremblest thou thus, Oh Earth, at the Presence of the Lord, and wilt not open thy Mouth and swallow me up, as thou didst Korah, that I be seen no more?*

*Oh damned Furies! I would ye might without delay tear me in pieces, on condition that you would tear me into nothing! But whilst thou art thus in vain bewailing thy Misery, the Angels hale thee violently away from the brink of the Grave to some place near the Tribunal seat of Christ, i where being as a cursed Goat separated to stand beneath on the Earth, as on *k* the Left-hand of the Judge, Christ shall rip up all the Benefits he bestow'd on thee, and the Torments he suffer'd for thee, and all the good Deeds which thou hast omitted, and all the ungrateful Villainies which thou didst commit against Him and his Holy Laws.*

Within thee, thine own Conscience (more than a Thousand Witnesses) shall accuse thee; the Devils who tempted thee to all thy Lewdness, shall on the one side testify with thy Conscience against thee, and on the other side shall stand the Holy Saints, and Angels approving Christ's Justice, and detesting so filthy a Creature; behind thee an hideous Noise of innumerable Fellow-damn'd Reprobates, tarrying for thy Company; before thee all the World burning in flaming Fire; above thee an ireful Judge of deserved Vengeance, ready to pronounce his Sentence upon

i Mat. 13, 41. & Mat. 25, 33.

upon

upon thee; *beneath thee* the fiery and sulphureous Mouth of the *bottomless Pit* gaping to receive thee. In this woful Estate to hide thy self will be impossible, (for on that Condition thou wouldst wish that the greatest Rock might fall upon thee) to *appear* will be *intolerable*; and yet thou must stand forth to receive with other Reprobrates this thy Sentence, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.*

Dipart from me.] There is a separation from all Joy and Happinefs.

Ye Cursed.] There is a black and direful *Excommunication*.

Into Fire.] There is the Cruelty of *Pain*.

Everlasting.] There is the Perpetuity of *Punishment*.

Prepared for the Devil and his Angels.] Here are thy *Infernal tormenting* and tormented *Companions*.

Oh terrible Sentence! from which the *Condemned* cannot *escape*, which being *pronounc'd*, cannot possibly be *withstood*; against which a Man cannot except, and from which a Man can *no where appeal*: So that to the *Damned* nothing remains but *Hellish Torments*, which know neither Ease of *Pain* nor End of *Time*. From this *Judgment-seat* thou must be thrust by *Angels* (together with all the *Damn'd Devils* and *Reprobates m*) into the *bottomless Lake of utter Darknefs*, that perpetually burneth with *fire and Brimstone*; whereunto as thou shalt be thrust, there shall be such *weeping, woes, and wailing*, that the cry of the *Company of Korah, Dathan, and Abiram*, when the Earth *swallow'd* them up, was *nothing comparable* to this howling; nay, 'twill seem unto

thee a *Hell* before thou goest into *Hell*, but to hear it. Into which *bottomless Lake* after that thou art *once plung'd*, thou shalt ever be falling down; and never meet a *bottom*; and in it thou shalt ever *lament*, and none shall *pity thee*, thou shalt always *weep for pain of the Fire*, and yet *gnash thy Teeth* for the *Extremity of Cold*; thou shalt *weep* to think that thy *Miseries* are *past* remedy; thou shalt *weep* to think that to repent is to no purpose; thou shalt *weep* to think how, for the shadows of short *Pleasures*, thou hast incurr'd these *sorrows of eternal Pains*, thou shalt *weep to see how that weeping itself can nothing prevail*; yea, in *weeping* thou shalt *weep* more *Tears* than there is *Water* in the *Sea*; for the *Water of the Sea* is *finite*, but the *weeping of a Reprobate* shall be *infinite*.

There thy *lascivious Eyes* shall be afflicted with *Sights of ghastly Spirits*; thy curious *Ears* shall be affrighted with hideous *Noise of howling Devils*, and the *gnashing Teeth* of *Damned Reprobates*; thy dainty *Nose* shall be cloy'd with noisome *Stench of Sulphur*; thy delicate *Taste* shall be pained with intolerable *Hunger*; thy *drunken Throat* shall be parch'd with unquenchable *Thirst*; thy *Mind* shall be tormented to think, how for the *Love of abortive pleasures, which perish'd ere they budded*, thou so foolishly lost *Heaven's Joys*, and incurredst *Hellish Pains*, which last beyond *Eternity*. Thy *Conscience* shall ever sting thee like an *Adder*, when thou thinkest *how often* *Christ*, by his *Preachers*, offer'd the *Remission of Sins*, and the *Kingdom of Heaven* freely unto thee, if thou would'st but *Believe and repent*; and how easily thou might'st have obtain'd *Mercy* in those *Days*; how near thou wast many times to have repented, and yet didst suffer the *Devil and the World* to keep thee still in *Impenitency*; and now the *Day*

of

of Mercy is now past, and will never draw on again.

How shall thy Understanding be rack'd, to consider, how for Momentary Riches thou hast lost *Eternal Treasure*, and chang'd Heaven's Felicity for Hell's Misery, where every part of thy Body, without Intermission of Pain, shall be continually tormented alike!

In these Hellish Torments thou shalt be for ever *depriv'd of the beautiful sight of GOD, wherein consisteth the sovereign Good and Life of the Soul*, thou shalt never see Light, nor the least Sight of Joy, but lie in a perpetual Prison of utter Darkness, where shall be no Order, but Horror; no Voice, but of Blasphemers and Howlers; no Noise, but of Tortures and tortur'd; no Society, but of the Devil and his Angels, who being tormented themselves, shall have no other Ease, but to wreak their Fury in tormenting thee; where shall be *Punishment without Pity, Misery without Mercy, Sorrow without Succour, Crying without Comfort, Mischief without Measure, Torment without Ease; where the Worm dieth not, and the Fire is never quench'd*; where the Wrath of God shall seize upon the Soul and Body, as the Flame of Fire doth on the Lump of Pitch or Brimstone, in *which Flame thou shalt ever be burning, and never consumed*; ever dying, and never dead; ever roaring in the Pangs of Death, and never rid of those Pangs, knowing no End of thy Pains. So that after thou hast endur'd 'em so many thousand Years as there are *Grass on the Earth, or Sands on the Sea-shore*, thou art no nearer to have an End of thy Torments, than thou wast the first Day that thou wast cast into them; yea, so far are they from ending, that they are ever but *beginning*. But if.

ⁿ Matth, 9.

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after

after a *thousand times* so many *thousand Years*, thy Damned Soul could but conceive a *hope* that *those* her *Torments* should have an *End*, this would be some *Comfort* to think, that at length an *end* will come; but as oft as the *Mind* thinketh of this Word [*Never*] 'tis another Hell in the Midst of Hell.

This Thought should force the Damned to cry, *as* *much* as they shall say, *as* *much*, *as* *much*, Oh Lord. *not ever, not ever*, torment us thus; but their *Consciences* shall answer them as an *Echo*, *ever, ever, ever*. Hence shall arise *their* doleful *Woe* and *alas* for evermore.

This is that *second Death*, the *general perfect Fulness* of all *Cursedness* and *Misery*, which every Damn'd Reprobate must suffer, so long as GOD and his *Saints* shall enjoy *Bliss* and *Felicity* in Heaven for evermore.

Thus far of the *Misery* of Man in his *State* of *Corruption*, unless he be renew'd by *Grace* in *Christ*.

Now followeth the *Knowledge* of *Man's self*, in respect to his *State* of *Regeneration* in *Christ*.

Meditations of the State of a Christian reconcil'd to God in Christ.

NOW let us see how happy a *Godly Man* is in his *State* of *Renovation*, being reconcil'd to God in *Christ*.

The *Godly Man*, whose corrupt Nature is renewed by *Grace* in *Christ*, and become a *New Creature*, is bless'd in a threefold Respect; 1. In his *Life*. 2. In his *Death*. 3. After *Death*.

1. His *Blessedness* during his *Life* is but in Part, and that consists in *Seven Things*.

1. Be-

2. Because he is *conceiv'd of the a Spirit* in the Womb of his Mother *the Church*, and is *b born*, not of *Blood*, nor of the *Will of the Flesh*, nor of the will of *Man*, but of *God*, who in *Christ* is his *c Father*; so that the *d Image of God*, his *Father*, is renew'd in him every Day more and more.

2. He hath, for the Merits of *Christ's Sufferings* all his Sins, *original* and *actual*, with the *Guilt* and *Punishment* belonging to *e* them, freely and fully forgiven unto him; and all the *f Righteousness of Christ* as freely and fully imputed unto him; and so *g God* is freely reconcil'd unto him, and *h approveth* him as righteous in his Sight and Account.

3. He is *freed* from *Satan's i Bondage*, and is made *k a Brother of Christ*, *l fellow-heir* of his Heavenly Kingdom, and a *m Spiritual King and Priest*, to offer up *n spiritual Sacrifices to God by Jesus Christ*.

4. God *spareth* him as a Man *spareth his own Son* that *serveth* him. And this *sparing* consists,

1. Not taking Notice of every Fault, but bearing with his Infirmities, *Exod. 34. ver. 6, 7.* A loving *Father* will not cast his *Child* out of Doors in his Sickness.

2. Not making his *Punishment* when he is *chasten'd* as great as his Deserts, *Psal. 103, 10.*

3. *Chastening* him moderately when he seeth that he will not by any other Means be reclaim'd, *2. Sam. 7. 14, 15. 1 Cor. 11, 32.*

a John 3, 5. *b* Joh. 1. 13. *c* Gal. 4, 6, 7. *2* Cor. 9, 8. *d* Eph. 4, 2, 3, 13. *Col.* 3, 10. *e* Rom. 4, 8, 25. & 8, 1, 2. *f* Pet. 2, 24. *g* Rom. 4, 5, 10. *h* 2 Cor. 5, 19. *i* Rom. 8. 23, 24. *j* Acts 16, 18. *k* Eph. 2, 2. *l* Joh. 29, 17. *m* Rom. 8. 17. *n* Rev. 1, 6. *o* 1 Pet. 2, 5. *p* Mal. 3, 17.

In

4. *Graciously accepting* his Endeavours, notwithstanding the Imperfection of his Obedience, and so preferring the Willingness of his Mind before the Worthiness of his Works, *2 Cor. 8. 12.*

5. Turning the Curses which he deserv'd to Crosses and Fatherly Corrections; yea all *10* Things, all *p* Calamities of this Life, *q* Death itself, yea, his *r* very Sins, to his good.

6. Gods gives him his *Holy Spirit*.

1. *f Sanctifieth* him by *Degrees* throughout, *t* so that he doth more and more *die* to Sin, and *live* to Righteousness.

2. *Assures* him of his *u Adoption*, and that he is by Grace the Child of God.

3. *Encourageth* him to come with *w* Boldness and Confidence into the Presence of God.

Which

4. *Moveth* him without Fear to say unto him *x Abba, Father*.

5. *Poureth into* his Heart the Gift of *sanctified Prayer*.

6. *Persuadeth* him, that both he and his Prayers are accepted and heard of God, for Christ his *Mediator's* Sake.

7. Fills him with, 1. *y piece* of Conscience

2. *Joy z* in the Holy Ghost; in Comparison whereof all Earthly Joys seem vile and vain unto him.

7. He has a *Recovery* of his *a* Sovereignty over

o Rom. 8, 28. *p* Psal. 89, 31, 33. & 119, 71. Heb. 12. 10. *2* Cor. 12, 7. *q* 1 Cor. 15, 5, 55. Heb. 2, 14, 15. *r* Luke 22, 31, 32. Psal. 51, 13, 14. Rom. 5, 20, 21. *s* 1 Thes. 5, 24. *t* Rom. 8, 5, 10. *u* Rom. 8, 16. *w* Heb. 4, 16. Eph. 3, 12, *x* Gal. 4, 6. Rom. 8, 15, 16. *y* Rom. 5, 1. & 14, 17. *z* Rom. 14, 17. *a* Psal. 8, 5, &c. Heb. 2, 7, 8.

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the *Creatures*, which he lost by *Adam's Fall*; and from thence *b free Liberty* of using all Things which God has not *c restrain'd*, so that he may use them with a *good d Conscience*: For to all Things in *Heaven* and *Earth* he has a sure *e Title* in this Life; and he shall have the *plenary* and peaceable *f Possession* of them in the Life to come. Hence it is that *all Reprobates* are but Usurpers of all that they possess, and have no *g Place* of their own but *Hell*.

8. He has the Assurance of God's Fatherly Care and Protection Day and Night over him; which Care consists in three Things:

1. In *h providing all Things necessary* for his Soul and Body concerning this Life, and that which is to come; so that he shall be sure either to have enough, or Patience to be content with that he has.

2. In that God gives his *Holy Angels*, as *i Ministers*, a Charge to attend upon him always for his good; yea, in Danger to pitch their Tents about him for his Safety, wherever he be. Yea, GOD's Protection shall defend him as a *k Cloud by Day*, and as a *Pillar of Fire by Night*: And his Providence *l shall hedge him from the Power of the Devil*.

3. In that *m the Eyes of the Lord are upon him*; and his Ears continually open to see his State and to hear his Complaint, and in his good Time * to deliver him out of all his Troubles

b Rom. 14, 14. *i* Tim. 4, 2, &c *c* 1 Cor. 9, 19, 20. *d* 1 Cor. 3, 22, 23. *e* Heb. 5, 7. *e* 1 Cor. 3, 22. *f* Matt. 23, 34. *g* 1 Pet. 1, 4. *g* Acts 1, 25. *h* Mark 6, 32. *2* Cor. 12, 4. *Ps.* 23, & 34. 9, 10. *i* Heb. 1, 14. *Ps.* 34, 7 & 11. *k* Isa 4, 5. *l* Job 1, 10. *m* *Ps.* 34, 15. *Gen.* 7
* *Psa.* 34, 19. Th

Thus far of the blessed Estate of the Godly and Regenerate Man in this Life; now of his blessed Estate in Death.

2. *Meditations of the Blessed Estate of the Regenerate Man in his Death.*

WHEN GOD sends *Death*, as his *Messenger* for the *Regenerate Man*, he meets him half the Way to Heaven, for his *a* Conversation and *b* Affection is there before him; *Death* is neither strange nor fearful unto him. Not strange, because he *c* died daily; not fearful, because whilst he liv'd he was dead, and his Life was *d* hid with God in *Christ*. To die unto him therefore is nothing else in effect, but *e* to rest from his Labour in this World to go *f* home to his *g* Father's House, unto the *h* City of the Living God, the Heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the First-born to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant. Whilst his *Body* is sick, his *Mind* is sound; for *k* God maketh his *Bed* in his *Sickness*, and strengtheneth him with Faith and Patience upon his Bed of Sorrow; and when he begins to enter into the Way of all the World, he giveth (like *l* Jacob, Moses, and Joshua) to his Children and Friends godly Exhortations and Counsels to serve the true God, to worship him truly all the Days of their Life: His blessed Soul breatheth nothing but Blessings, and such Speeches as favour a sanctified Spirit. As his out-

a Phil. 3, 20. *b* Col. 3, 2 *c* 1 Cor. 1, 31. *d* Col. 3, 3
e Rev. 14, 13. *f* 2 Cor. 5, 6. *g* John 14, 2. *h* Heb. 12
22, &c. *i* Psal. 41, 3. *k* Gen. 49.

ward Man *decayeth*, so his inward Man *encreaseth* and waxeth stronger: When the Speech of his Tongue falters, the Sighs of his Heart speak louder unto God: When the Sight of his Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of *Spiritual Light*: His Soul feareth not, * but is bold to go out of the Body, and to dwell with her Lord. He figheth out with Paul, *I Cupio dissolvi, I desire to be dissolved, and to be with Christ*; and with David, *As the Heart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God: When shall I come and appear before God?* He prayeth with the Saints, *How long, Lord, which art holy and true! O Come Lord Jesus, come quickly.* And when *p* the appointed Time of Dissolution is come, knowing that he goeth to his *q* Father and Redeemer in the Peace of a good Conscience, and the assured Persuasion of a Forgiveness of all his Sins in the Blood of the Lamb, he sings with blessed old Simeon, his *r* Nunc dimittis, *Lord, now lettest thou thy Servant depart in Peace, &c.* and surrenders up his Soul, as it were with his own Hands, into the Hands of his Heavenly Father, saying with David, *Into thy Hands, Oh Father, I commend my Soul. for thou hast redeemed me, O Lord, thou God of Truth*: And saying with Stephen, *t Lord Jesus, receive my Spirit.* He no sooner yields up his sacred Ghost, but immediately the *u* holy Angels, who attended upon him from his Birth unto his Death, *w* carry and accompany his Soul into Heaven, as they did the Soul of Lazarus

* 2 Cor. 5, 8. / Phil. 1, 23. *m* Pl 42, 2. *n* Rev. 6, 10. *o* Rev. 22, 10. *p* Job 14, 4. *q* Psal. 31, 5. *r* Luke 2, 19. *s* Pl. 37, 37. Isa. 57, 2. *t* Pl. 31, 5. *u* Acts 7, 59. *v* Matt. 18, 12. Acts 12, 15. & 27, 23. *w* Luke 16, 22.

into *Abraham's Bosom*, which is the * *Kingdom of Heaven*, whether only good *Angels* and good *Works* do accompany the Soul; the one to deliver their *a* Charge, the other to receive their *y* Reward.

The Body in convenient Time, as the sanctified *a* *Temple of the Holy Ghost*, the * *Members of Christ* nourish'd by his *a* Body, the *b* Price of the Blood of the Son of God, is by his Fellow-Brethren reverently laid to *c* sleep in his Grave, as in the *Bed of Christ*, in an assured Hope to awake in the *Resurrection of the Just*, at the last Day, to be Partaker with the Soul of Life and Glory everlasting. And in this respect not only the Souls, but the very Bodies, of the faithful also are term'd *blessed*.

Thus far of the Blessedness of the Soul and Body of the Regenerate Man in *Death*. Now let us see the Blessedness of the Soul and Body after *Death*.

3. *Meditations of the blessed Estate of the Regenerate man after Death.*

THIS Estate has Three Degrees.

1. From the Day of *death* to the *Resurrection*.
2. From the *Resurrection* to the pronouncing of the *Sentence*.
3. After the *Sentence*, which lasts eternally.

As soon as ever the *Regenerate man* has yielded up his Soul unto Christ, the holy Angels take her into their Custody, and *e* immediate *y* carries her in-

* Matt. 8, 11. Luke 13, 28. Acts 15, 10, 11. Eph. 10. Heb. 11, 9, 10, 16. & 12, 22, 23. Luke 19, 9. & 9, 31. x Ps. 10, 11. Heb. 1, 14. y Rev. 14, 13. & 22, 12, 2. 1 Cor. 6, 15. * 1 Cor. 6, 15. a Mat. 26, 26 b 1 Cor. 6, 20. 1 Pet. 1, 19. c 1 Thes. 4, 14. Acts 7, 6. & 8, 2. Dan. 12, 2. Joh. 5, 28, 29. Luke 14, 14. 1 Thes. 4, 16, 17. Rev. 14, 13. e Luke 16, 22.

to Heaven, and there present her *f* before Christ, where she is crown'd with a *g* Crown of Righteousness and Glory; not which she has deserv'd by her good Works, but which God has promis'd of his free Goodness to all those who of Love have in this Life unfeignedly serv'd him, and sought his Glory.

Oh! what Joy will it be to thy Soul, which was wont to see nothing but Misery and Sinners, now to behold the Face of the God of Glory; yea, to see Christ welcoming thee as soon as thou art presented before him, by the holy Angels, with an *Euge, thou serve; Well done, and welcome, good and faithful Servant, &c.* enter into thy Master's Joy! *h* And what Joy will this be, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, and Powers; all the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Confessors, and all the Souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of God's Saints, who departed before thee in the true Faith of Christ, standing before God's Throne in Bliss and Glory! If the Queen of Sheba, beholding the Glory and Attendance given to Solomon, as 'twere ravish'd therewith, brake out and said, *i* Happy are thy Men, happy are these thy Servants which stand ever before thee, and hear thy Wisdom; how shall thy Soul be ravish'd to see her self by Grace admitted to stand with this glorious Company, to behold the blessed Face of Christ, and to hear all the Treasures of his Divine Wisdom! How shalt thou rejoice to see so many thousand thousands welcoming thee into their heavenly Society! For as they are rejoic'd at

f Heb. 1, 14. & 12. 24. *g* 2 Tim. 4. 8. Rev. 2, 10
i Pet. 5, 4. *h* Col. 1, 6. Eph. 1, 21. *i* 1 Kings 10, 8.

thy *Conversion*, *k* so will they now be much more joyful to behold thy *Coronation*, and to see thee receive thy *Crown*, *l* which was laid up for thee against thy coming: for there the *Crown of Martyrdom* shall be put on the Head of a *Martyr*, who for Christ's Gospel sake endur'd Torments; the *Crown of Virginity* on the Head of a *Virgin*, who subdued *Concupiscence*; the *Crown of Piety and Chastity* on the Head of them who sincerely profess'd Christ, and kept their Wedlock Bed undefiled; the *Crown of good Works* on the good Alms-giver's Head, who liberally relieved the Poor; the *Crown of Incorruptible Glory* on the Head of those good Pastors who, by their Preaching and good Example, have converted Souls from the Corruption of Sin, to glorify God in Holiness of life. Who can sufficiently express the rejoicing of this *Heavenly company*, *m* to see thee thus crown'd with Glory, array'd with the shining Robe of Righteousness, and to behold the *Palm of Victory* put into thy Hand? Oh! what *Gratulations* will there be, that thou hast escap'd all the Miseries of the World, the Snares of the Devil, the Pains of Hell, and obtain'd with them thy *Eternal Rest and Happiness*! For there every one joyeth as much in another's Happiness as in his own, because he shall see him as much lov'd of God as himself; yea, they have as many distinct Joys as they have Copartners of their Joys. And in this joyful and blessed State the Soul resteth with Christ in Heaven till the Resurrection *n*; when as the Number of her Fellow-Servants and Brethren be fulfill'd, which the Lord termeth but a little Season.

k Luke 15, *l* 1 Tim. 4, 8, *m* Rev. 7, 9. *n* Rev. 7, 9.

The Second Degree of Man's Blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence: For at the last Day,

1. The Elementary Heavens, Earth, and all Things therein, should be *dissolv'd*, and purified with Fire.

2. At the *p* sound of the last Trumpet, or *Voice of Christ*, the Arch-Angel, the very same Bodies *which the Elect had before* (tho' turn'd to Dust and Earth) shall raise again; and in the same Instant every Man's Soul shall re-enter into his own Body by vertue of the *q* Resurrection of *Christ* their Head, and be made *r* alive, and rise *out of their Graves*, as if they did but awake out of their Beds; and howsoever Tyrants bemangled their Bodies in Pieces, or consum'd them to Ashes, yet shall the *Elect* find it true at that Day, that *not an Hair of their Heads is perish'd*.

3. They shall come forth out of *their Graves* like so many *Josephs* out of *Prison*, or *Daniels* out of the *Lyon's Den*, or *Jonahs* out of the *Whale's Belly*.

4. All the Bodies of the *Elect* being thus made alive, shall arise in *that f Perfection of Nature*, whereunto they should have attain'd by their natural Temperament, as if no Impediment had hinder'd: and in the Vigour of Age, that a perfect Man is at about 33 Years old, each in their *proper Sex*: Whereunto *Divines think the Apostle* alludeth when he saith, *t Til we all come unto a perfect*

e 2 Pet. 3, 10, 12. 13. *p* 1 Cor. 15, 52. 1 Thess 4, 16. John 5, 28. Ezek. 37, 7, 8, &c. *q* Rom. 8, 11. Phil. 3. 10. 11. 1 Thess. 4. 14. *r* Rom. 5, 17. 1 Cor 15, 22. Mat. 10. 30. 1 Thess. 4, 4. Dan. 6, 23. *s* Isa. 65, 23. *t* Tertul. de Resurrect. c 6. Hier. Epist. 27, & 61. Aug. lib, 12, de civit. Dei, *cap.* 17, & omnes Theol, in 4 sent dist, 1, 44

Man unto the measure of the Age u (or stature) of the fulness of Christ. Whatsoever Imperfection was before in the Body (as Blindness, Lameness, Crookedness, shall then be done away: *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* blear-ey'd, nor *Mephibosheth* be lame: For if *David* would not have the blind and lame come into his House, much less will *Christ* have blindness and lameness to dwell in his Heavenly Habitation. *Christ* made all the blind to see, the Dumb to speak, the Deaf to hear, the lame to walk, &c. that came to him to seek his Grace on Earth, much more will he heal all their Imperfections whom he will admit to his Glory in Heaven. *Among those Tribes there is not one feeble, but the lame Man shall leap as a Hart, and the dumb Man's Tongue shall sing.* And 'tis very probable, that seeing God created our first Parents not Infants or old Men, but of a perfect Age or Stature, the ἀνέκλιτος, or new Creation from Death, shall every-where be more perfect than the πλάσιος, or first frame of Man, from which he fell into the State of the Dead. Neither is it likely that Infancy, being Imperfection, and Old-age Corruption, can well stand with the State of a perfect glorified Body.

5. The Bodies of the Elect being thus rais'd, shall have four most excellent and supernatural Qualities: For,

1. They shall be rais'd in Power, y whereby they shall for ever be free from all Wants and Weaknesses, and enabled to continue without the use of Meat, Drink, Sleep, and other former Helps.

z Eph. 4, 13. Ita communiter credunt Theologi in 4 Sent. dist. 44. Vide Aug. de Civit. Dei, lib. 22, c. 15, & 16. x Pf. 105, 37. Isa 35, 6. y 1 Cor. 15, 43.

2. In

2. In *Incorruption* z, whereby they shall never be subject to any manner of *Imperfections*, *Blemish*, *Sickness*, or *Death*.

3. In *Glory*, whereby their *Bodies* shall shine as bright as the *Sun in the Firmament*; and which being made transparent, their *Souls* shall shine thro', far more glorious than their *Bodies*. Three *b* glimpses of which *Glory* were seen, first, in *c Moses's Face*; secondly, in the *Transfiguration d*; thirdly, in *Stephen's e Countenance*; three *Instances* and *Assurances* of the *Glorification* of our *Bodies* at that glorious Day. Then shall *David* lay aside his *f Shepherd's Weed*, and put on the *Robe* of the *King's Son Jesus*, not *Jonathan's*: Then every true *Mordecai* (who mourn'd under the *Sack-cloth* of this corrupt *Flesh*) shall be array'd with the *King's Royal Apparel*, and have the *Crown Royal* set upon his *Head*, that all the *World* may see how it shall be done to him whom the *King of Kings* delight to honour. If now the rising of the *Sun* makes the *Morning* so glorious, how glorious shall that Day be, when innumerable millions of millions of *Bodies* of *Saints* and *Angels* shall appear more glorious than the brightness of the *Sun*, the *Body of Christ* in *Glory* surpassing all!

4. In *† Agility*, whereby our *Bodies* shall be able to ascend and meet the *Lord* at his glorious coming in the *Air*, as *Eagles* flying unto their blessed *Carcase*. To this *Agility* of the *Saints* glorious *Bodies* the *Prophet* alludes,

z 1 Cor. 15, 41. Isa. 65, 20. a Mat 13, 43. Luke 9
31. b 1 Thes. 4, 17. c Exod. 34, 20 d Mat. 17, 2. e Acts
6, 15 f 1 Sam. 18, 4. g Esther 6, 4. † Mat. 24, 28.

saying, * *They shall renew their Strength; they shall mount up with Wings as Eagles; they shall run, and not be weary; they shall walk, and not faint.* And to this State may that Saying of *Wisdom* a be referr'd, *In the Time of their Vision they shall shine, and run to and fro as Sparks amongst the Stubble,*

And in respect of these Four *Qualities*, *b* Paul calleth the rais'd Bodies of the *Elect Spiritual*; for they shall be spiritual in *Qualities*, but the same still in *Substance*.

And howsoever *Sin* and *Corruption* make a Man in this State of *Mortality* lower than *Angels*; yet surely when God shall thus crown him with *Glory* and *Honour*, I cannot see how Man shall be any thing inferior to *Angels*; for, are they *Spirits*? *c* So is Man also in respect of his *Soul*; yea, more than this, they shall have also a *Spiritual Body*, *fashion'd like unto the glorious Body* of the Lord Jesus Christ, in whom Man's Nature is exalted by a *Personal Union* into the *Glory of the Godhead*, *e* and individual Society of the *Blessed Trinity*; an Honour which he never vouchsafed *Angels*. And in this respect Man hath a *Prerogative* above them: *f* Nay, they are but *Spirits* appointed to be *Ministers* unto the *Elect*, and as many of them who at the first disdain'd this Office, and would not keep their *g* first standing, were for their *Pride* *h* hurl'd into Hell. This lesseneth not the *Dignity of Angels*, but extols the greatness of God's *Love to Mankind*.

But as for *all the Elect*, who at that second and sudden coming of Christ shall be found *quick* and

* Isa. 40, 31. *a* Wisd. 3, 7. *b* 1 Cor. 15, 46. *c* Ps 8. 5. *d* Phil. 3, 21. *e* Heb. 2, 16. *f* Heb. 1, 14. Psal. 91. 11. *g* Jude, ver. 6. *h* 2 Pet. 2, 4.

living, the *Fire* that shall burn up the Corruption of the World, and the Works therein shall in a *Moment*, in the twinkling of an Eye, overtake them as it finds 'em, either grinding in the *Mill of Provision*, or walking the *Fields of Pleasure*, or iying in the *Bed of Ease*, and so (burning up their Dross and Corruption) of mortal make them immortal Bodies; and this *Change* shall be unto them instead of Death.

Then shall the Soul with joyfulness greet her Body, saying, *Oh, well met again, my dear Sister; how sweet is thy Voice!* how comely is thy Countenance, having lain hid so long in the Clefts of the Rocks, and in the secret Places of the *Grave!* Thou art indeed an Habitation fit, not only for me to dwell in, but such as the *Holy Ghost* thinks fit to reside in as his Temple for ever. The Winter of our Affliction is now past, the Storm of our Misery is blown over and gone; the Bodies of our Elect Brethren appear more glorious than the Lilly-flowers on the Earth: The Time of singing Hallelujah's is come, and the Voice of the Trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lord's Labours, and Companion in Persecutions and Wrongs for *Christ* and his Gospel's sake; now shall we enter together into our Master's Joy; as thou hast borne with me the *Cross*, so shalt thou now wear with me the *Crown*; as thou hast with me sow'd plentifully in Tears, so shalt thou reap with me abundantly in Joy. Oh blessed, ay, *blessed be that God*, who (who when yonder *Reprobates* spent their whole Time in Pride, fleshly Lusts, Eating, Drinking, and prophane Vanities) gave us Grace to join

i 2 Pet. 3, 10, 11, 12. & 1 Cor. 15, 51. / Luke 17, 31

m The Elect Soul's Apostrophe to the Body, at their first meeting in the Resurrection, Cant 2, 14.

together in Watching, Fasting, Praying, Reading the *Scriptures*, keeping the *Sabbaths*, hearing *Sermons*, receiving the Holy Communion, relieving the *Poor*, exercising in all Humility the *Works of Piety to God*, and walking conscionably in the Duties of our Calling towards Men. Thou shalt anon hear no mention of thy Sins, for they are remitted and cover'd: but every good *Work* *k*, which thou hast done for the *Lord's* sake, shall be rehears'd and rewarded.

Cheer up thy Heart, for thy Judge is Flesh of thy Flesh, and Bone of thy Bone *l*. Lift up thy Head, behold these glorious Angels, like so many Gabriels flying towards us, to tell us, *m* That the Day of our Redemption is come, and to convey us in the Clouds to meet our Redeemer in the Air: Lo, they are at Hand; *n* Arise therefore my Dove, my Love, my fair one, and come away. And so like *Roes* or young *Harts*, they run with Angels towards Christ, over the trembling Mountains of *Bether*.

6, Both quick and dead being thus reviv'd and glorified, shall forthwith (by the Ministry of God's holy Angels *o*) be gather'd from all the quarters and Parts of the *World*, and caught up together in the Clouds, to meet the Lord in the Air; and so shall come with him, as a Part of his glorious Train, to judge the *Reprobates* and evil Angels. The twelve Apostles shall set upon twelve Thrones (next Christ) *q* to judge the twelve Tribes (who refus'd to hear the Gospel preach'd by their Ministry) and all the Saints (in Honour and Order,) shall stand next unto them as Judges also to judge the evil Angels.

k Ps. 32, 1. *l* Dan. 9, 21, &c. *m* Luke 21, 28. *n* Cant. 2, 1, 3. verse 17. *o* Luke 17, 34, 35, 36. *1* *Thess* 4, 17. *p* 1 Cor. 6, 1, 3. *q* 1 Cor. 6, 2, 3.

and

and earthly-minded Men. And as every of them receiv'd Grace in this Life, to be more zealous of his Glory, and more faithful in his Service than others, *r* so shall their Glory and Reward be greater than others in that Day.

The Place whither they shall be gather'd unto Christ, and where Christ shall sit in Judgment, shall be in the Air, *s* over the Valley of Jehosaphat, by Mount Olivet, near unto Jerusalem, Eastward from the Temple; as 'tis probable for four Reasons.

1. Because the holy Scripture seems to intimate so much in plain Words, *t* *I will gather all Nations into the Valley of Jehosaphat, and plead with them there.* *u* *Cause thy mighty one to come down, Oh Lord, let the Heathen be awaken'd, and come up to the Valley of Jehosaphat, for there will I sit to judge the Heathen round about.* Jehosaphat signifieth, the Lord will judge; and this Valley was so called from the great *w* Victory which the Lord gave *x* Jehosaphat and his People over the Ammonites, Moabites, and Inhabitants of Mount Seir; which Victory was a Type of the final Victory which Christ, the supreme Judge, shall give his Elect over all their Enemies in that Place, at the last Day, as all the Jews interpret it. See Zech. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing that the Place shall be thereabouts.

r Rev. 22, 12. *z* Cor. 9, 6. *s* 1 Thes. 4. 17. *t* Joel 3 1, 2. *u* verse 15, 10. *w* 2 Chron. 30. *x* Near this Valley was Mount Moriah, where Abraham sacrificed Isaac, Gen. 22. Jacob saw Angels ascending and descending on a Ladder, Gen. 28. The Angel put up his Sword, and Fire from Heaven burnt the Sacrifice in Araunab's Floor, 2 Sam. 24. Solomon built the Temple, 2 Chron. 3, 1. Christ preach'd the Gospel, suffer'd his Passion, and enter'd into his Glory, Garth. in Gen. 21. 2 Be.

2. Because that as *Christ* was *thereabouts* crucify'd and put to open Shame, so over that Place his glorious Throne should be erected in the *Air*, when he shall appear in *Judgment*, to manifest his *Majesty* and *Glory*; for 'tis meet *Christ* should in that Place judge the World with righteous Judgment, where he himself was *unjustly* judg'd and condemn'd.

3. Because that seeing the *Angels* shall be sent to gather together the *Elect* from the four *Winds*, from one End of *Heaven* to the other, it is most probable that the Place whither they should be gather'd to, shall be near *Jerusalem*, and the Valley of *Jehoshaphat*, which * *Cosmographers* describe to be in the midst of the *Superfice* of the *Earth*: If the *terminus a quibus* be the four Parts of the World, the *terminus ad quem* must be about the Center.

4. Because the *Angels* told the *Disciples*, that as they saw † *Christ* ascend from *Mount Olivet*, which is over the Valley of *Jehoshaphat*, so he shall in like manner come down from *Heaven*. This is the Opinion of a *Aquinas*, and all the *Schoolmen*, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ* is sate in his glorious Throne and all the many thousands of his *Saints* and *Angels*, shining more bright than so many *Suns* in *Glory*, sitting about him, and the *Body* of *Christ* in *Glory* and *Brightness* surpassing them all; the

* The Sea beyond *Jordan* towards *Tyrus*, cutteth the midst of the World. And *Hezekiah* said unto *Jerusalem*, in medio gentium posui eam, that from *Sion*, as from a Centre, the Law should be publish'd to all Nations, and there all nations shall be judged according to the law. Rom. 2, 12. † Acts 1, 11. a *Richard de villa nova*, thom. in 1 Sent. dist. 47, 48. b *Mat.* 25, 31. c *Jude* ver. 14. *Rev.* 20, 11, 12. *Mat.* 19, 28. *Hil.* in *Cant.* 21. *Anf.* in *Mar.* c. 25

Repro-

Reprobates being separate, and remaining *beneath* upon the Earth (for the *right-hand* signifies a *blest*, the *left-hand* a *curst* Estate) *Christ* will first pronounce the Sentence of *Absolution* and *Bliss* upon the *Elect*; 1st, because he will thereby *encrease* the *Grief* of the *Reprobates* that shall hear it; 2dly, to shew himself more prone to *d Mercy* than to *Judgement*. And thus from his *Throne of Majesty* in the *Heavens*, he shall (in the sight and hearing of all the *World*) pronounce unto his *Elect*, *e Come ye blessed of my Father, and inherit the Kingdom prepared for you from the beginning of the World, &c.*

Come ye.] Here is our blessed *Union* with *Christ*, and by him with the whole *Trinity*.

Blessed.] Here is our *Absolution* from all *Sins*, and our plenary *Endowments* with all *Grace* and *Happiness*.

Of my Father.] Here is the *Author*, from whom by *Christ* proceeds our *Felicity*.

Inherit.] Here is our *Adoption*.

The Kingdom.] Behold our *Birth-right* and *Possession*.

Prepared.] See God's *Fatherly Care* for his *Chosen*.

From the Foundation of the World.] Oh the *Free*, *Eternal*, *Unchangeable Election* of God!

How much are those *Souls* bound to love God, who of his meer *Good-will* and *Pleasure* chose and loved them, before they had done either *Good* or *Evil*!

For I was hungry, &c.] Oh the *Goodness* of *Christ*, who takes notice of all the *good Works* of his *Children*, to reward them! How great is his *Love* to poor *Christians*, who takes every *Work* of *Mercy*

d Psal. 145, 9. Isa. 28, 1. e Mat. 25, 34. f Rom. 9, 3
done

done to them for his sake, as if it had been done to himself; y *Come ye unto me, in whom ye have believed before ye saw me*, and whom ye have lov'd, and sought for with so much *Devotion*, and thro' so many *Tribulations*; *come now from Labour to Rest, from Disgrace to Glory, from the Jaws of Death to the Joys of eternal Life*. For z *my sake ye have been rail'd upon, revil'd, and curs'd*; but now it shall appear to all those cursed *Esaus*, that you are the true *Jacobs*, that shall receive your *Heavenly Father's Blessing*; and blessed shall ye be. a *Your Fathers, Mothers, and nearest Kindred* forsook and cast you off, for my *Truth's sake*, which you maintain'd; but now my b *Father* will be unto you a *Father*, and you shall be his *Sons and Daughters* for ever. You were cast out of your *Lands and Livings*, and forsook all for my sake and the Gospel's; but that it may appear that you have not lost your *Gain*, but gain'd by your *Loss*, instead of an *Earthly Inheritance*, and Possession, you shall possess with me the *Inheritance of my Heavenly Kingdom*, where you shall be for *Love, Sons*; for *Brightness, Heirs*; for *Dignity, Kings*; for *Holiness, Priests*; and you may be bold to enter into the *Possession thereof now*, because my *Father* prepar'd and kept it for you ever since the *first Foundation of the World was laid*.

Immediately after this Sentence of *Absolution and Benediction*, every one receiveth his *Crown*, which Christ c the *Righteous Judge* puts upon their Heads, as the Reward which he has promis'd of his *Grace and Mercy*, unto the *Faith and Good Works* of all them that loved his appearing. Then every one taking his *Crown* from

y John 20, 29. 1 Pet. 1, 8. z Mat. 5, 11, a Ps. 27, 10. Mat. 19, 29. b John 20, 17. 2 Cor. 6, 18. c 2 1 Tim. 4, 8. 1 Pet. 5, 4. Rev. 4, 10,

his Head, shall lay it down (as 'twere) at the Feet of Christ, and prostrating themselves, shall with one Heart and Voice, in a heavenly sort and Consort, say, 'Praise and Honour, and Glory, and Power, and Thanks, be unto thee, O blessed Lamb, who sittest upon the Throne, wert killed, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore.' *Amen.*

Then shall they sit in their Thrones and Orders, as Judges of the Reprobates and evil Angels; by approving and giving Testimony to the righteous Sentence and Judgment of Christ the Supreme Judge.

After the pronouncing of the Reprobates Sentence and Condemnation, Christ will perform two solemn Actions.

1. *e* The presenting all the Elect unto his Father: Behold, Oh righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost: I gave them thy Word, and they believed it, and the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given me be with me where I am, that they may behold my Glory, which thou hast given me, and that I may be in them, and thou in me, that they be made perfect in one; that the World may know that thou hast sent me; and that thou hast loved them as thou hast loved me.

2. *f* Christ shall deliver up the Kingdom to God, even the Father; that is, shall cease to execute

d 1 Cor. 6, 1, 2, 3, &c, Matt. 19, 13. *e* John 17, 3, 14, 23, 24. *f* 1 Cor. 15, 24.

his *Office of Mediatorship*, whereby (as he is *King, Priest, Prophet*, and *supreme Head* of the Church) he suppress'd his Enemies, and ruled his faithful People by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this World ceasing, he shall rule immediately, as he is God, equal with the *Father* and the *Holy Ghost*, in his *Kingdom of Glory* for evermore. Not that the Dignity of his Manhood shall be any thing diminished, but that the Glory of his Godhead shall be more manifested: So that as he is God, he shall from thenceforth in all *Fulness*, without any external Means, rule all in all.

From this *Tribunal Seat* Christ shall arise, and with all his glorious Company of Elect Angels and Saints he shall go up triumphantly in Order and Array unto the Heaven of Heavens, with such an Heavenly Noise and Musick, that now may that Song of *David* be truly verified, * * God is gone up with Triumph, the Lord with the sound of the Trumpet. Sing Praises to God, sing Praises: Sing Praises unto our King, sing Praises; for God is King of all the Earth, he is greatly to be exalted.' And that Marriage Song of *John* †, 'Let us be glad and rejoice, and give Honour to him; for the Marriage of the Lamb is come, and his Wife hath made herself ready. Allelujah; for the Lord God omnipotent reigneth.'

The third and last Degree of the blessed State of a regenerate Man after Death, begins after the pronouncing of the Sentence, and lasteth eternally, without all End.

* Psal. 47. 5, 6, 7, 8. † Rev. 19, 6, 7.

Meditations on the Blessed Estate of a Regenerate Man in Heaven, after he has received his Sentence of Absolution before the Tribunal Seat of Christ at the last Day of Judgment.

HERE my Meditation dazzleth, and my Pen falleth out of my Hand; the one being not able to conceive, nor the other to describe that most excellent Bliss and eternal weight of Glory (whereof *g all the Afflictions of this present Life are not worthy*) which all the Elect shall with the blessed Trinity enjoy from that Time that they shall be receiv'd with Christ, as Joint-Heirs, into that everlasting Kingdom of Joy *h*.

Notwithstanding, we may take a Scantling thereof thus:

The Holy Scriptures set forth (to our Capacity) the Glory of our Eternal and Heavenly Life after Death, in Four Respects;

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the Effects of those Prerogatives.

1. Of the Place.

THE Place is the *i Heaven of Heavens*, or the *Third Heaven*, call'd *Paradise*, whither Christ (in his Human Nature) ascended *far above all visible Heavens*. & The *Bridegroom's Chamber*, which by the Firmament, as by an *azur'd Curtain* spangled with glittering *Stars*, and glorious *Planets*, is hid, that we cannot behold it with these

g 2 Cor. 4, 17. Rom. 8, 18. *h* Rom. 6, 17. *i* 1 Kings 8, 27. 2 Cor. 12, 24. & Psal. 19, 5. Mat. 25, 10.

corruptible Eyes of Flesh. The Holy Ghost (framing himself to our weakness) describes the Glory of that place (which no man can estimate) by such things as are most precious in the Estimation of Man, and therefore likeneth it to a great and a Holy City, named the *1 Heavenly Jerusalem*, where only God and his People (*m who are saved and written in the Lamb's Book*) do inhabit, all built *n* of pure Gold, like unto clear Glas or Crystal; the Walls of Jasper-stone, the Foundation of the Walls garnished with twelve manner of precious stones, having *o* twelve Gates, each Gate built of one Pearl, *p* three gates towards each of the four Corners of the World, and at each Gate an *q* Angel (*as so many porters*) that *r* no unclean thing should enter into it. It is *s* four-square, *therefore perfect*: The length, the breadth, and height of it are equal, 12000 Furlongs every way, *therefore glorious and spacious*: Thro' *t* the midst of her Streets over-runne the pure River of the Water of Life, as clear as Crystal, *therefore wholesome*: *u* And on the other side the River is the Tree of Life, *ever growing*, which beareth twelve manner of Fruits, and gives Fruit every Month, *therefore fruitful*: And the Leaves of the Tree are Health to the Nations; *'* therefore healthy. There is therefore no Place so glorious by Creation, so beautiful by Delectation, so rich in Possession, so comfortable for Habitation: For there the King is Christ, the Law is Love; the Honour, Verity; the Peace, Felicity; the Life, Eternity. There is Light, without Darkness; Mirth, without Sadness; Health, without Sickness; Wealth, without

1 Rev. 21. 2, &c. *m* Verse 24, 27. *n* Verse 18, & 11 Verses 19, 20. *o* Verse 21. *p* Ver. 13. *q* Ver. 12. *r* Ver. 27. *s* Verse 16. *t* Rev. 22, 1. *u* Ver. 2.

Want;

Want ; Credit, without Disgrace ; Beauty without Blemish ; Ease, without Labour ; Riches, without Rust ; Blessedness, without Misery ; and Consolation that never knows End. How truly may we cry out (with *David*) of this City, * *Glorious things are spoken of thee, O thou City of God ;* And yet all these things are spoken but according to the weakness of our Capacity : For Heaven exceedeth all this in Glory, so far, as that † *no Tongue is able to express, nor Heart of Man to conceive the Glory thereof ;* as witnesseth *St. Paul*, who was in it, and saw it. O ! let us not then doat so much upon these wooden Cottages, and Houses of mouldring Clay, which are but Tents of Ungodliness, and Habitations of Sinners ; but let us look rather, and long for this Heavenly City, whose Builder and Maker is God, (which he who is not ashamed to be call'd our God) hath prepared for us.

2. Of the Object.

THE blisful and glorious Object of all Intellectual and reasonable Creatures in Heaven, is the Godhead, in Trinity of Persons ; without which there is neither Joy nor Felicity, but the very Fulness of Joy consisteth in enjoying the same.

This Object we shall enjoy two ways :

1. By a Beatifical Vision of God,
2. By possessing an immediate Communion with this Divine Nature.

The Beatifical Vision of God is that only that can contend with the infinite Mind of Man, for every thing tenderth to its Centre : God is the Centre of the Soul ; therefore (like *Noah's Dove*) she can not rest nor joy till she return and enjoy him.

* Psal. 87. 3. † 2 Cor. 12, 4. 1 Cor. 2, 5. || Heb 11, 10 & 11, 6.

All that God bestow'd upon *Moses* could not satisfy his Mind, unless he might *x* see the Face of God; therefore the whole Church prayeth so earnestly, *y* God be merciful unto us, and cause his Face to shine upon us. When *Paul* once had seen this blessed Sight he (ever after) counted all the Riches and Glory of the World (in respect of it) to be but *z* Dung; and all his Life after was but a sighing out *Cupio dissolvi, a, I desire to be dissolv'd, and to be with Christ.* And Christ pray'd for all his Elect in his last Prayer, that they might obtain this *Blessed Vision*; *Father, I will that they which thou hast given me be (where?) even where I am b*: To what End? *That they may behold my Glory c* &c. If *Moses's* Face did so shine when he had been with God but forty Days, and seen but his *Back parts*, how shall we shine when we shall see him Face to Face for ever, and know him as we are known, and as he is d! Then shall the Soul no longer be term'd *Marah, Bitterness*: *e* but *Naomi, Beautifulnes*: For the Lord shall turn her *short Bitterness* to eternal Beauty and Blessedness, *Ruth* 1. 20.

The second Means to enjoy this Object is, by having an *immediate* and an *eternal Communion* with God in Heaven. This we have, first by being (as Members of Christ) united to his *Manhood*, and by the *Manhood* (Personally united to the *Word*) we are united to him, as he is God: and by his *Godhead* to the whole *Trinity*. Reprobates at the last Day shall see God (as a *Just Judge*) to punish them, but (for lack of this Communion) they shall have neither *Grace* with him, nor *Glory* from him. For want of this Communion, the Devils (when

x Exod. 33, 13. *y* Ps. 67, 1 & 86. 4. *z* Phil. 3, 8, 11. *a* Phil. 1, 13. *b* Joh. 17, 14. *c* Exod. 34, 29. & 33 31. *d* 1 Cor. 13, 12. *e* 2 Cor. 3, 18. *f* 1 Joh. 3, 2.

they saw Christ) cry'd out, *f* *Quid nobis tecum?* What have we to do with thee, Oh Son of the most High God? But (by vertue of this Commission) the penitent Soul may boldly go and say unto Christ (as Ruth unto Boaz *g*) Spread O Christ, the Wing of the Garment of thy Mercy over thine Hand-maid for thou art my Kinsman. This Communion God promis'd Abraham *h* when he gave him himself for his great Reward; and Christ prayeth for *i* his whole Church to obtain it. This Communion St. Paul expresseth in one Word, saying, *k* that 'God shall be all in all unto us.' Indeed, God is now all in all unto us, but by Means, and in a small Measure; but, in Heaven, God himself immediately (in fulness of Measure, without all Means) will be unto us all the good Things that our Souls and Bodies can wish or desire. 'He himself will be Salvation and Joy to our Souls, Life and Health to our Bodies, Beauty to our Eyes, Musick to our Ears, Honey to our Mouths, Perfume to our Nostrils, Meat to our Bellies, light to our Understanding, contentment to our Wills, and delight to our Hearts:' And what can be lacking, where God himself will be the Soul of our Souls? Yea, all the Strength, Wit, Pleasures, Virtues, Colours, Beauties, Harmony, and Goodness that are in Men, Beasts, Fishes, Fowls, Trees, Herbs, and all Creatures, are nothing but Sparkles of those Things, which are in infinite Perfection in God. And in him we shall enjoy them in a far more perfect and blessed Manner: He himself will then supply their Use; nay, the best Creatures (which serve us now) shall not have the Honour to serve us then. There will be no need of the Sun, nor of the Moon, to shine in that City, for the Glory of God doth light it

f Mark 5, 7 *g* Ruth 3, 9. *h* Gen. 15, 1. *i* John 17
20, 21 *k* 1 Cor. 15, 28. / Rev. 21, 28.

No more will there be any Need or Use of any Creature, when we shall enjoy the Creator himself.

When therefore we behold any Thing that is excellent in any Creatures, let us say to our selves, How much more excellent is He who gave them this Excellence! When we behold the Wisdom of Men, who over-rule Creatures stronger than themselves, out-run the Sun and Moon in Discourse, prescribing many Years before in what Courses they shall be eclips'd, let us say to our selves, How admirable is the Wisdom of GOD, who made Man so wise! When we consider the Strength of Whales and Elephants, the Tempest of Winds, and Terror of Thunder, let us say to our selves, How strong, how mighty, how terrible is that God, that makes these fearful and mighty Creatures! When we taste things that are delicately sweet, let us say to our selves, Oh how sweet is that God from whom all these Creatures have receiv'd their Sweetness! When we behold the admirable Colours which are in Flowers and Birds, and the lovely Beauty of Winter, let us say, How fair is that God that made these so fair!

And if our loving God has thus provided us so many excellent Delights, for our Passage thro' this *n* *Babim*, or Valley of Tears, what are those Pleasures which he has prepar'd for us, when we shall enter into the Palace of our *Master's Joy*! How shall our Souls be there raviſh'd with the Love of so lovely a God! So glorious is the Object of Heavenly Sains, so amiable is the Sight of our gracious Saviour.

m Seneca de beneficiis, l. 2. cap. 19. *n* Judg. 2, 5.

Of the Perogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with GOD, the *Elect* in Heaven shall have four super-excellent *Prerogatives*.

1. They shall have the *Kingdom of Heaven* for their *o Inheritance*, and they shall be free *p Denizens* of the *Heavenly Jerusalem*. St. Paul (by being a free *q Citizen of Rome*) escap'd Whipping; but they who are once *free Citizens* of the *Heavenly Jerusalem*, shall ever be freed from the Whips of eternal Torments: For this Freedom was bought for us, not with a great Sum of Money, but with the *precious Blood* of the Son of God *r*.

2. *f* They shall be all *Kings* and *Priests*, *spiritual Kings* to reign with *Christ*, and to triumph over Satan, the World, and Reprobates; and *spiritual Priests*, to offer unto God the Sacrifice of *t Praise* and *Thanksgiving* for evermore: And therefore they are said to wear both Crowns and Robes. O what a Comfort is this to poor Parents, that have many Children! If they breed them up in the Fear of God, and to be true Christians, then they are Parents to so many Kings and Priests.

3. Their Bodies shall shine as the brightness of the *u Sun* in the Firmament, like the glorious Body of Christ, which shined brighter than the Sun at Noon, *w* when it appear'd to St. Paul; a Glimpse of which glorious Brightness appear'd in the Bodies of *Moses* and *Elias*, *x* transfigured with our Lord

o Mat. 25. *i* Pet. 1, 4. *p* Eph. 2, 19. Heb. 12, 22, *q* Acts 22, 26. *r* Act 22. 28 / *i* Pet. 1, 18. Rev. 5, 10. *i* Pet. 2. 9. Rom. 16, 10. *t* *i* Pet. 2. 5. Heb. 13, 15. *u* Mat. 13, 43. *w* Phil, 3, 21. Acts 12, 6. *x* Luke 3, 31. Mark 9, 30.

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in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious Body*, yea, y a *spiritual Body*, not in *substance*, but in *quality*; preserv'd by *spiritual Means*, and having (as an Angel) Agility to ascend or descend. Oh, what an Honour is it that our Bodies (falling more vile than a Carrion) should thus arise in Glory like unto the Body of the *Son of God*!

4 Lastly, they (together with all the holy *Angels*) there keep (without any Labour to distract 'em) a *perpetual Sabbath*, to the Glory, Honour, and praise of the ever-blessed *Trinity*, for the *Creating*, *Redeeming*, and *Sanctifying* of the Church; and for His Power, Wisdom, Justice, Mercy, and Goodness in the *Government* of Heaven and Earth. When thou hearest a sweet Consort of Musick, meditate how happy thou shalt be, when with the Choir of Heavenly Angels and Saints thou shalt sing a Part in that spiritual *Allelujah* in that *Eternal and Blessed Sabbath*, where there shall be such Variety of Pleasures, and Satiety of Joys, as neither know *Tediousness* in doing, nor *End* in delighting.

4. *Of the Effects of these Prerogatives.*

FROM these Prerogatives there will arise to the Elect, in Heaven, Five notable Effects.

1. They shall † *know GOD* with a perfect *Knowledge*, so far as Creatures can possibly comprehend the *Creator*; for there we shall see the *Word*, the *Creator*; and in the *Word*, all *Creatures* that by the *Word* were created, so that we shall not need to learn (of the Things which were made)

y 1 Cor. 15. 43, 44. & 1 Thes. 4, 2. † 1 Cor. 1, 10. the

Knowledge of Him by whom all Things were made. The excellent'st creatures in this Life are but a dark Veil drawn betwixt God and us; but when this Veil shall be drawn aside, then shall we see God Face to Face, and know him as we are known.

We shall know the Power of the *Father*, the Wisdom of the *Son*, the Grace of the *Holy Ghost*, and the invisible Nature of the Blessed Trinity: and in him we shall know not only all our *Friends*, who died in the Faith of Christ) but also all the faithful that ever were, or shall be. For,

1. *c* Christ tells the Jews, that they shall see *Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God*; therefore we shall know them.

2. *d* Adam in his Innocency knew *Eve* to be *Bone of his Bone, and Flesh of his Flesh*, as soon as he awak'd; much more then shall we know our Kindred, when we shall awake perfected and glorified in the Resurrection.

3. The Apostles knew *e* Christ after his Resurrection, and the Saints which rose with him, and appear'd in the Holy City.

4. *f* Peter, James, and John knew *Moses and Elias* in the Transfiguration; how much more shall we know one another, when we shall be all glorified!

5. *g* Dives knew *Lazarus* in *Abraham's Bosom*, much more shall the Elect know one another in Heaven.

6. Christ saith, that the Twelve Apostles shall sit upon twelve Thrones, to judge (at that Day) the twelve Tribes; therefore they shall be known and consequently the rest of the Saints.

a 1 Cor. 13, 12. *b* 2 Cor. 3, 16, *c* Luke 13, 28, *d* Gen. 2, 23. *e* Mat. 27, 33 *f* Mat. 17, 4. *g* Luke 16, 23. *h* Mat. 19, 28. *i* 1 Cor. 6, 2, 3.

7. St. Paul saith *k*, that at that Day we shall know as we are known of God; and I Augustine (out of this place) comforteth a Widow, assuring her, that as in this Life she saw her Husband with external Eyes, so in the Life to come she should know his Heart, and what were all his Thoughts and Imaginations. Then Husbands and Wives look to your Actions and Thoughts, for *all shall be made manifest one Day*. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be *m gathered to their Fathers*; therefore the Knowledge of our Friends remain.

9. *n Love never falleth away*; therefore Knowledge, the Ground thereof, remains in another Life.

10. Because the last Day shall be a *o Declaration of the last Judgment of God*, when he shall reward every Man according to his Works, and every Man's Work be brought to light, much more the Worker. And if wicked Men shall account for every *p idle Word*, much more shall the idle Speakers themselves be known: And if the Persons be not known, in vain are the Works made manifest. Therefore saith the Apostle, *q every Man shall appear to account for the Work that he hath done in his Body, &c.* See Wisdom, chap. 5. ver. 1. Tho' the Respect of Diversities of Degrees and Callings in *Magistracy, Ministry, and r Oeconomy* shall cease, yea, Christ shall then cease to rule, as he is *Mediator*; and rule all in all, as he is God, equal with the Father and the holy Ghost.

f The greatest Knowledge that Man can attain to

k 1 Cor. 13. 12 / Aug ad Italicam Viduam, Eph. 6
a Gen. 25. 35. 2 Kin 12. *n* 1 Cor. 13. 8 *o* Rom 2, 5.
 Rev 2, 12. Eccles. 10, 14. Rom. 2, 15 *p* Mat. 12, 36.
q 2 Cor. 2, 10. *r* 1 Cor. 15, 24. 28 / 1 Cor. 13, 11.

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in this Life, comes as far short of the *Knowledge* we shall have in *Heaven*, as the *Know'edge* of a *Child* that cannot yet speak plain, comes of the *Knowledge* of the greatest *Philosopher* in the *World*: They who thirst for *Knowledge*, let 'em long to be *Students* of this *University*; for all the *Light* by which we know any *Thing* in this *World*, is nothing but the very *Shadow of God*; but when we shall know *God* in *Heaven*, we shall (in him) know the manner of the *Work* of the *Creation*, the *Mysteries* of the work of our *Redemption*, yea, so much knowledge as a *Creature* can possibly conceive and comprehend of the *Creator* and his *Works*. But, whilst we are in this *Life*, we may say with *Job*, t *How little a Portion bear we of him!* and assure our selves with *Syracides*, u that *there are hid yet greater Things than these be, and that we have seen but a few of God's Works.*

2. They that love *God* with as perfect and absolute a *Love* as possibly a *Creature* can do. The manner of loving *God* is, to love him for himself; the measure is, to love him without measure: For in w this *Life* (*knowing God but in Part*) we love him but *in Part*; but when the *Elect* in *Heaven* shall fully know *GOD*, then they will perfectly love *God*; and for the infinite *Causes* of *Love*, which they shall know to be in him, they shall be infinitely ravish'd with the *Love* of Him.

3. They shall be fill'd with all manner of *divine Pleasures*: * *At thy right Hand* (saith *David*) *there are Pleasures for evermore*: Yea, they shall drink (saith he) *out of the River of Pleasures*. For as soon as the *Soul* is admitted into the actual *Fruition* of the *Beatifical Essence* of *God*, she has all the goodness, *Beauty*, *Glory*, and *Perfection* of all *Creatures*

t *Job*. 20, 24. u *Eccles*. 42, 32. w *1 Cor*. 13, 12

* *Psal*. 6, 11. & 36, 8.

(in all the World) united together, and at once presented unto her in the Sight of God. If any be in Love, there they shall enjoy that which is more *amiable*. If any delight in Fairness, the fairest Beauty is but a *dusty shadow* to that: He that delights in *Pleasures* shall there find infinite Varieties, without either Interruption of Grief or Distraction of Pain: He that loveth Honour shall there enjoy it, without the disgrace of canker'd Envy: He that loveth *Treasure*, shall there possess it, and never be beguil'd of it. There they shall have *Knowledge* void of all Ignorance, Health that no *Sickness* can impair, and Life that no *Death* can determine. In a word, look how far this *wide World* surpasseth for *Light, Pleasures, and Comfort*, the dark narrow Womb wherein thou wast conceiv'd a Child, so much doth the *World* to come exceed in *Joys, Solace, and Consolation*, this present World. How happy then shall we be, when this Life is chang'd, and we translated thither!

4. They shall be replenish'd with an *unspeakable Joy*, † *In thy Presence* (saith David) *is the fulness of Joy*; and this Joy shall arise chiefly from the Vision of God, and partly from the sight of all the *Holy Angels*, and blessed Souls of just and perfect Men, who are in Bliss and Glory with him.

But especially from the blissful Sight of Jesus, the Mediator of the *New Testament*, our *x Emanuel*, God made Man. His sight will be the chief cause of our Bliss and Joy. If the *y Israelites* in *Jerusalem* so shouted for Joy, that the Earth rang again, to see Solomon crown'd, how shall the Elect rejoice in Heaven, to see Christ (the true Solomon) adorn'd with Glory? If *John Baptist* at his Presence did

† Psal. 26. 11. x Heb. 12, 24. y 1 Kings 1, 40.

z leap in his Mother's Womb for Joy, how shall we exult for Joy, when he will be, not only *with us*, *a* but *in us* in Heaven? If the *Wise Men* rejoic'd so greatly to find him *a b* Babe lying in a Manger, how great shall the Joy of the Elect be, to see him sit (as a King) in his Celestial Throne! If *c* Simeon was glad to see him an Infant in the Temple, presented by the Hand of the Priests, how great shall our Joy be to see him a King, ruling all things at the Right Hand of his Father! If *d* Joseph and Mary were so joyful to find him in the midst of the Doctors in the Temple, how glad shall our Souls be, to see him sitting as a Lord among Angels in Heaven! This is that Joy of our Master, which (as the Apostle says) *e* the Eye hath not seen, the Ear hath not heard, nor the Heart of Man can conceive; which because it cannot enter into us, we shall enter into it.

5. Lastly, They shall enjoy this blissful and glorious Estate for evermore: Therefore it is term'd *Everlasting Life*, and Christ saith, *f* That our Joy no Man shall take from us. All other Joys (be they ever so great) have an End. *Ahasuerus's* Feast lasted an hundred and Eighty Days; but he, and it, and all his Joys, are gone. For mortal Man to be assum'd to heavenly Glory, to be associated to Angels, to be satiated with all Delights and Joys (but for a Time) were much; but to enjoy them for ever, without Intermission or End, who can bear it, and not admire it? Who can muse of it, and not be amaz'd at it? All the Saints of Christ (as soon as they felt once but a true Taste of these eternal Joys) counted all the *b* Riches and Pleasures of this Life to be but Loss and Dung in re-

z Luke 1: 44. *a* John 17. 22. *b* Matt. 2, 10 *c* Luke 1, 28. *d* Luke 2 46. *e* 1 Cor. 2, 5. Matt. 25, 21. *f* John 16. 22. *g* Esther 1 3. *b* Psal. 3, 8. spect

spect of that. And therefore (with incessant prayers, Fastings, Almsdeeds, Tears, Faith, and a good Life) they labour'd to ascertain themselves of this Eternal Life; and (for the Love thereof) they willingly either sold or parted with all their Earthly Goods and Possessions.

Christ calleth all Christians *Merchants*. Luke 19. and Eternal Life a precious Pearl, which a wise Merchant will purchase, tho' it cost him *all that he hath*, Matt. 13. *k Alexander* hearing the Report of the great Riches of the Eastern Country, divided forthwith among his Captains and Soldiers all his Kingdom of *Macedonia*. *Hepæstion* asking what he meant in so doing, *Alexander* answer'd, That he preferr'd the Riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the Eternal Riches of Heaven, so greatly renown'd (which they shall enjoy e'er long) before the corruptible Trash of the Earth, which lasts but for a Season?

Abraham and *Sarah* left their own Country and Possessions to *l Look for a City whose Builder and Maker is God*, and therefore bought no Land, but only a Place of Burial. *David* preferr'd *One Day* in this Place before a *Thousand* elsewhere; yea, *m to be a Door-keeper in the House of God*, rather than to dwell in the richest *Tabernacles of Wickedness*. *n Elias* earnestly besought the Lord to receive his Soul into his Kingdom, and went willingly (tho' in a *o fiery Chariot*) thither. *St. Paul* having once seen Heaven, continually *p desir'd to be dis-*

i Acts 4. 45. k Plutarch Apoph. Regum l Heb. 11. 10. 15. 16. m Psal. 84. 10. n 1 Kin. 19. 4. o 2 Kin. 11. 5. p Phil. 1. 23.

solved,

solved, that he might be with Christ. St Peter (having 'spy'd but a glympse of that Eternal Glory in the Mount) wish'd that he might dwell there all the Days of his Life, saying, *q Master, it is good for us to be here.* How much better doth Peter now think it to be in Heaven itself! Christ, a little before his Death, prayed his Father *r to receive him in that excellent Glory.* And the Apostle witnesseth, that *s for the Joy that was set before him, he endur'd the Cross, and despis'd the Shame.* If a Man did but once see those Joys (if it were possible) he would endure a hundred Deaths to enjoy that Happiness but one Day.

St Augustine *t* saith, That he would be content to endure the Torments of Hell to gain this Joy, rather than to lose it. Ignatius (St Paul's Scholar) being threatned as he was going to suffer, with the Cruelty of Torments, answer'd with great Courage of Faith, *u ' Fire, Gallows, Beasts, breaking of my Bones, quartering of my members, crushing of my Body, all the Torments of the Devil together, let 'em come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The same Constancy shew'd *w Polycarp*, who could not, by any Terrors of any kind of Death, be mov'd to deny Christ in the least measure. With the like Resolution answer'd Basil his Persecutors, when they would terrify him with Death: *' I will never, said he, fear Death, which can do no more than restore me to him that made me.* If *y Ruth* left her own Country, and follow'd Naomi, her Mother-in-Law, to go and dwell with her in the Land of Canaan (which was but a *Typ*

q Matt. 17, 4. *r* John 17. 5. *s* Heb. 11, 2. *t* Serm. de Sanctis. *u* Hier. in Catalog. Iren. l. 3. contra Valent. *w* Euseb. l. 4. cap. 16. *x* Nazianz. de Vit. Basil. *y* Ruth 1, 16.

of Heaven) only upon the Fame which she heard of the God of *Israel*, tho' she had no Promise of any Portion therein) how should'st thou follow thy holy Mother the Church, to go unto Christ, into the Heavenly *Canaan*, wherein God hath given thee an eternal Inheritance, assur'd by an holy Covenant made in the Word of God, sign'd with the Blood of his Son, and seal'd with his Spirit and Sacraments: This shall be thine Eternal Happiness in the Kingdom of Heaven, where thy Life shall be a Communion with the blessed Trinity; thy Joy, the presence of the Lamb: thy Exercise, Singing; thy Ditty, *Hallelujah*; thy Consorts, Saints and Angels; where Youth flourisheth, that never waxeth old, Beauty lasteth, that never fadeth; Love aboundeth, that never cooleth; Health continueth, that never slackeneth; and Life remaineth, that never endeth.

Meditations directing a Christian how to apply to himself without Delay, the aforesaid Knowledge of God and him'self.

THOU see'st therefore, O Man! how wretched and cursed thy State is, by Corruption of Nature, without Christ, insomuch that the Scriptures do liken wicked Men unto *Lions, Bears, Bulls, Horses, Dogs*, and such-like savage Creatures in their Lives. 'Tis certain that the Condition of an unregenerate Man is, in his Death, more vile than a *Dog*, or the filthiest Creature in the World: For the Beast (being made for Man's Use) when he dieth, endeth all his Miseries with his Death; but Man, (endued with a reasonable and immortal Soul, made after God's Image to serve God) when he ends the Miseries of this Life, must account for all

all his Misdeeds, and begin to endure those Miseries that shall never know End. No Creature but Man is liable to yield at his Death an Account for his Life : The brute Creatures, not having Reason, will not be requir'd to make any Account for their Deeds ; and good Angels, tho' they have Reason, yet shall they yield no Account, because they have no Sin : And as for evil Angels, they are without all Hopes, already condemn'd, so that they need not make any farther Account ; Man only in his Death must be God's Accountant for his Life.

On the other side, thou seest (*O Man !*) how happy and blessed thy Estate is, being truly reconcil'd unto God in Christ, in that (thro' the Restoration of God's Image, and the Restitution into the Sovereignty over other Creatures) thou art in this Life little inferior to the Angels, and shalt be in the Life to come equal to the Angels ; yea, (in respect of thy Nature, exalted by a Personal Union to the Son of God, and by him to the Glory of the Trinity) superior to the Angels : a Fellow-Brother with Angels, in spiritual Grace and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief Blis and Happiness consisteth in having an Eternal Communion with his Majesty.

Now therefore (*Oh impenitent Sinner !*) in the Bowels of Christ Jesus I entreat thee ; nay, I conjure thee, as thou tenderest thy own Salvation, seriously to consider with me, how false, how vain, how vile are those Things which still retain and chain thee in this wretched and cursed Estate wherein thou livest, and hinder thee from the Favour of God, and the Hope of eternal Life and Happiness.

Medi-

Meditations on the Hindrances which keep back a Sinner from the Practice of Piety.

THOSE Hindrances are chiefly Seven.

1. *An ignorant mistaking of the true meaning of certain Places of the Holy Scriptures, and some other chief Grounds of Christian Religion.*

The Scriptures mistaken are these :

1. Ezek. 33. 14, 16. *At what Time soever a Sinner repenteth him of his Sins, I will blot out all, &c.* Hence the carnal Christian gathereth, *That he may repent when he will.* 'Tis true, whensoever a Sinner doth repent, God will forgive; but the Text saith not that a Sinner may repent whensoever he will, but when God will give him Grace. *a* Many (saith the Scripture) when they *would have repented, were rejected, and could not repent, though they sought it carefully with Tears.* What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have Grace to repent hereafter?

2. Matt. 11. 26. *Come unto me all ye that labour and are heavy laden, and I will give you Rest :* Hence the lewdest Man collects, that *he may come unto Christ when he lists.* But he must know, that no Man ever comes to Christ, but he who, as *Peter* saith, *b* 'having known the Way of Righteousness, hath escaped the Pollutions of this World, thro' the Knowledge of our Lord and Saviour Jesus Christ.

To *c* come unto Christ, is to repent and believe; and this no Man can do, unless his Heavenly *d* Father draweth him by his Grace.

a Heb. 12, 17. Luke 13, 24, 27. *b* 2 Pet. 2, 20, 22
c Isa. 1, 18. John 6, 35. *d* John 6, 44.

3. Rom

3. Rom. 8. 1. *There is no Condemnation to them which are in Christ Jesus: True, but they are such who walk not after the Flesh (as thou dost) but after the Spirit, which thou didst never yet resolve to do.*

4. 1 Tim. 1. 15. *Christ Jesus came into the World to save Sinners, &c.* True, but such Sinners who, like St Paul, are converted from their wicked Life; not like thee, who still continuest in thy Lewdness: For that e grace of God 'which bringeth Salvation unto all Men, teacheth us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously; and godly in this present World.'

4. Prov. 24. 16. *A just Man falleth seven times in a Day, and riseth, &c.* [in a Day] is not in the Text, which means not falling into Sin, but falling into Trouble, which his malicious Enemy plots against the Just, and from which God f delivers him. And tho' it meant falling in and rising out of Sin, what is that to thee, whose falls all Men may see every Day, but neither GOD nor Man can at any time see thy rising again by Repentance?

6, Isa. 64. 6. *All our Righteousnesses are as filthy Rags.* Hence the Carnal Christian gathers, That seeing the best Works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve that his Devotions are so imperfect. But *Isaiah* means not in this Place the righteous Works of the Regenerate; as, fervent Prayers in the Name of God, charitable Alms from the Bowels of Mercy, suffering in the gospel's defence, the spoil of goods, and spilling of Blood, and such Works, which St Paul g calls the

e Tit. 2, 11. f Psal. 34, 19. g Gal. 5, 22.

fruits

fruits of the Spirit: But the Prophet making an humble confession in the Name of the *Jewish Church* when she had fallen from *God* to *Idolatry*, acknowledgeth, that whilst they were by their filthy Sins separated from *God*, as *Lepers* are by their infected Sores and polluted Clothes from Men, their chiefest Righteousness could not but be abominable in his Sight. And tho' our best Works, compar'd with *Christ's Righteousness*, are no better than unclean Rags; yet in *God's* Acceptation for *Christ's* sake they are call'd *white Raiment*, yea, *pure fine Linnen*, and shining far unlike the *Leopard's spots* and *filthy Garments*.

7. Jam. 3. 2. *In many Things we sin all*: True, but *God's Children sin not in all Things*, as thou dost, without either bridling their Lusts, or mortifying their Corruption: And tho' the Relicks of Sin remain in the dearest Children of *God*, that they had need daily to cry, *Our Father which art in Heaven, forgive us our Trespases*; yet in the *New Testament* none are properly called Sinners but the *Unregenerate*: But the *Regenerate*, in respect of their zealous Endeavour to serve *God* in unfeigned Holiness, are every-where call'd *Saints*; inasmuch that *St John* saith, that *n Whosoever is born of God sinneth not*: that is, liveth not in wilful Filthiness, suffering Sin to reign in him as thou dost. Deceive not thy self with the Name of a *Christian*; whosoever liveth in any customary gross Sin, he liveth not in the state of grace. o Let therefore (saith *St Paul*) every one that nameth the Name of *Christ* depart from Iniquity. The *Regenerate* sin but upon

b Rev. 3, 18. i Rev. 19, 8. k Jer. 13, 23 l Zech 3, 4
m Gal. 1, 1. Rom. 5, 8. n John 3, 9. o John 3, 18. 2 Tim 2, 19.

frailty

ailty ; they repent, and God doth pardon, there-
fore they sin ^p not to Death. The Reprobate sin
maliciously, sinfully, and delight therein, so that
by their good-will sin shall leave them before they
leave it : They will not repent, and God will not
pardon. Therefore *their Sins are mortal*, saith
St John, or rather *immortal*, as saith St Paul,
Rom. 2. 5. It is no excuse therefore to say, *We*
are all Sinners. True Christians, thou seest, are *all*
Saints.

8. Luke 23. 43. The Thief converted at the
last gasp was receiv'd to *Paradise* ; What then ?
If I may have but Time to say, when I am dying,
Lord, have Mercy upon me, I shall likewise be
sav'd. But what if thou shalt not ? and yet
many in that Day shall say, Lord, Lord ! and the
Lord will not know them. The Thief was sav'd,
for he repented ; but his Fellow had no *Grace* to
repent, and was damn'd. Beware therefore, lest
trusting to too late Repentance, to thy last End
on Earth, thou be not driven to repent too late
without End in Hell.

9. 1 John 1. 7. *The Blood of Jesus Christ clean-*
eth us from all Sin. And 1 John 2. 1. *If any Man*
sin, we have an Advocate with the Father, Jesus Christ
the Righteous, &c. Oh, comfortable ! But hear
what St John saith in the same Place : *My little*
Children, these things write I unto you, that ye sin not.
Therefore thou leavest thy Sin, these Comforts
be thine, else they belong not to thee.

10. Rom. 5. 20. *Where Sin abounded, Grace did*
abound much more. Oh sweet ! But hear what St
Paul addeth : *What shall we say then ? shall we con-*
tinue in Sin that Grace may abound ? God forbid. How

p 1 John 5, 16. † Mat. 2, 7.

shall

shall we that are dead to Sin live any longer therein? Rom. 6. 1, 2. This place teacheth us not to presume, but that we should not despair. None therefore of these Promises promiseth any grace to any, but to the penitent Heart.

The grounds of Religion mistaken are these :

I. From the Doctrine of *Justification by Faith* only a carnal Christian gathereth, That *good Works* are *not necessary*. He commends others that do good Works, but he persuades himself that he shall be sav'd by his Faith, without doing any such matter : But he should know, *a* that tho' good Works are not necessary to *Justification*, yet they are necessary to Salvation ; for *we are God's Workmanship, created in Christ Jesus unto good Works, which God hath predestinated, that we should walk in them*. Whosoever therefore in Years of *Discretion* bringeth not forth good Works after he is call'd, he cannot be sav'd, neither was he ever predestinated to Life eternal ; therefore the Scripture saith, *c Christ will reward every Man according to his Works*. Christ respects in the *Angels* of the *seven Churches* nothing but their Works, and at the last Day he will give the heavenly *Inheritance* only to them who have done good Works *d* in feeding the hungry, cloathing the naked, &c. At that Day *e Righteousness* shall wear the Crown. No *Righteousness*, no *Crown*; no good Works, (according to a Man's *Talent*) no *Reward* from God, unless it be *f Vengeance*. To be rich in good Works, is the surest Foundation of our *Assurance g* to obtain *eternal Life*; for good Works are the true Fruits of true Faith, which apprehendeth Christ and his Obe-

a Eph. 2, 10. *b* Fulk Rhem. Testamen. Ann. in ep. 2, 2. *c* Rom. 2, 6. *2* Cor. 9. 6. Rev. 2, 2. *d* Mat. 25, *e* 2 Tim. 4. 8. *f* Rom. 2. 8. *g* 1 Tim. 6. 55. diene

ience unto Salvation; and no other Faith *i* avail-
th in Christ, but that which worketh by Love; and
 (but in the *Act* of Justification) that Faith which
 only *justifieth* is never alone, but ever accompanied
 with good Works; as, the Tree with his Fruits, the
 Sun with his Light, the Fire with his Heat, the Wa-
 ter with his Moisture. And the Faith which doth not
justify herself by good Works before Men, is but a *k*
 dead Faith, which will never justify a Man's Soul be-
 fore God: But a justifying Faith *l* purifieth the Heart
 and *m* sanctifieth the whole Man throughout.

II. From the Doctrine of God's *Eternal n* Pre-
 destination, and *unchangeable Decree*, he gathereth,
 that if he be predestinated to be sav'd, he cannot but
 be sav'd; if to be damn'd no Means can do any good;
 therefore all Works of Piety are but in vain: But
 he should learn, that God hath predestinated to the
 Means, as well as to the End, Whom therefore God
 hath predestinated to be sav'd, which is the *o* End,
 he hath likewise predestinated to be first call'd, justi-
 fied, and made conformable to the Image of his Son,
 which *p* is the Means: And they (saith *q* St Peter)
 who are elect unto Salvation, are also elect unto the
 Sanctification of the Spirit. If therefore, upon thy
 Calling, thou conform'st thyself, obey'st the good
 Motions of the Holy Spirit, in leaving Sin, and liv-
 ing a godly Life; then assure thyself that thou art
 one of those who are infallibly predestinated to ever-
 lasting Salvation: If otherwise, blame not God's
 Predestination, but thine own Sin and Rebellion.
 Do thou but return unto God, and God will graci-

i Gal. 5, 6. *k* Jam. 2, 26. *l* Acts 15, 9. *m* Acts 16, 18.
n Theff. 5, 23. *o* Mat. 25, 25. Ephes. 14. Eccles. 3.
p Rom. 8, 29, 30. John 15, 16.
q 1 Pet 1, 2.

ously receive thee, as the Father did the prodigal Son; and by thy Conversion it shall appear, both to *r* Angels and *s* Men, that thou didst belong to his Election. If thou wilt not, why should God save thee?

III. When a carnal Christian *bears* that *Man hath not Free-will unto Good*, he looseth the *Reins* to his own corrupt Will, as though it lay not in him to bridle, or to subdue; *implicitly* making God the Author of Sin, in suffering Man to run into this Necessity: But he should know, that God gave Adam Free-will to stand in his Integrity if he would; but Man abusing his Free-will, lost both himself and it. Since the Fall, Man in his State of Corruption hath Free-will to Evil, but not to Good; for in this State *u* we are not, saith the Apostle, *sufficient to think a good Thought*; and God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a Man is regenerated, the *Grace of God freeth his Will unto Good*, so that he doth all the good things he doth with a Free-will; for so the Apostle saith, *that God of his own good Pleasure worketh both the Will and the Deed in us*, who (as the Apostle expoundeth *x*) *cleanse our selves from all Filthiness of Flesh and Spirit, and finish our Sanctification in the Fear of God*. And in this state every true Christian hath Free-will, and as he encreaseth in Grace so doth his Will in Freedom; for *y* *when the Son shall make us free, then shall we be free indeed*, and

r Luke 15, 10. *s* Verse 24. *t* Aug. de Spirit. & lib. c. 3. Eccles. 7, 29. Aug. Ench. ad Laur. cap. 30. *u* 2 Cor. 3, 5. *w* Phil. 2, 12. *Acti* agimus, *The Will is passive in receiving the first Grace, afterwards active in all Goodness*. *x* 1 Cor. 7, 1, *y* John 8, 36. Aug. ad Col. 1, 7.

where the Spirit of the Lord is, there is Liberty :
 for the *ho'y Spirit* draws their Minds, not by Coac-
 tion, but by the *Cords of Love*, Cant. 1. 4. by illumi-
 nating their Minds to *know the Truth*, by changing
 their Hearts to love the known Truth, and by ena-
 bling every one of them, according to the *measure*
 of Grace which he hath receiv'd, to do the *good* which
 he loveth. But thou wilt not use the Freedom of
 thy Will so far as God has freed it ; for thou dost
 many Times wilfully (against God's Laws, to the
 hazard of thy Soul) that which (if the King's Laws
 forbid under the Penalty of *De th*, or loss of thy
 worldly Estate) thou would'st not do. Make not
 therefore thy want of Free-will unto Good *to be so*
much the Cause of thy Sin, as thy want of a loving
 Heart to serve thy heavenly Father.

IV. When the Natural Man hears that *no Man*,
since the Fall, is able to fulfil the Law of God, and
to keep all his Commandments, he boldly presumes
 to sin as others do ; he contents himself with a few
good Thoughts, and if he be not altogether as bad
 as the worst, he concludes, that he is as truly rege-
 nerate as the best ; and every voluntary Refusal of
 doing Good, or withstanding Evil, he counts the Im-
 possibility of the Law : But he should learn, that tho'
since the Fall no Man but Christ, who was both God
and Man, did or can perfectly fulfil the whole Law,
 yet every true Christian, as soon as he's regenerated,
 begins to keep all God's Commandments in *Truth*,
 tho' he cannot in absolute Perfection. Thus, with
David a, they apply their Hearts to fulfil God's
Commandments always unto the End. And then the
Spirit of Grace, which was promis'd b to be more

a 2 Cor. 3, 17. Aug. de Grat. a Plai. 119. 112. b
 Joel 2. 28, 29. Zech. 12. 10. Quod jubet, juvat, Aug.

abundantly poured forth under the Gospel, helpeth them in their good Endeavours, and assisteth them to do what he commands them to do; and in so doing God accepteth their Good-will and endeavour, instead of perfect fulfilling of the Law, supplying out of the Merits of Christ, who fulfill'd the Law for us, whatsoever wanteth in our Obedience. And in this respect St John saith, that d God's Commandments are not burthensome. And St Paul saith, e I am able to do all things thro' the Help of him that strengtheneth me. And Zachary and Elizabeth are said to walk in all the Commandments of the Lord without Reproof. Hereupon Christ commends to his Disciples the Care of keeping his Commandments, as the truest Testimony of our Love unto him. So far therefore doth a Man love Christ, as he makes Conscience to walk in his Commandments; and the more unto Christ is our Love, the less will our Pain seem in keeping his Law. The Law's Curse, which under the old Testament was so terrible, is under the New, by the Death of Christ, abolish'd to the Regenerate: The Rigour which made it so impossible to our Nature before, is now to the new-born so mollified by the Spirit, that it seems facile and easy. The Apostles indeed press'd on the unconverted Jews and Gentiles, the Impossibility of keeping the Law by the Ability of Nature corrupted, but when they have to do with regenerate Christians, they require to the Law, which is the Rules of Righteousness, true b Obedience in Word and Deed, the mortifying of their Members, the crucifying of the Flesh, with

c Cor. 8, 12. d 1 John 5, 3. e Phil. 4, 13. f Luke 1, 16. g John 15, 10. h Rom. 15, 18. i Col. 3, 5. k Gal 5, 15. Rom. 6, 12, 13.

the Affections and Lusts thereof, *l* Resurrection to Newness of Life, *m* walking in the Spirit, *n* overcoming the World by the Faith : So that tho' no Man can say as *Christ*, *o* Which of you can rebuke me of Sin? yet every regenerate *Christian* can say of himself, which of you can rebuke me of being an *Adulterer*, *Whoremonger*, *Swearer*, *Drunkard*, *Thief*, *Usurer*, *Oppressor*, *Proud*, *Malicious*, *Covetous*, *Prophaner of the holy Sabbath*, *a Lyar*, *a Neglector of God's publick Service*, and such like gross Sins, else he's no true Christian. When a Man casts off the Conscience of being rul'd by God's Law, then God gives him over to be led by his own Lusts; the surest Sign of a reprobate Sense. Thus the Law, which since the Fall, no Man by his own natural Ability can fulfil, is fulfill'd in Truth of every regenerate Christian, thro' the gracious Assistance of *q* Christ's Holy Spirit. And this Spirit God will *r* give to every Christian that will pray for it, and incline his Heart to keep his Laws.

V. When the unregenerate Man hears, that *God delights more in the inward Man than in the outward Man*, then he feigneth with himself, that all outward Reverence and Profession is but either *superstitious* or *superfluous*. Hence 'tis that he seldom kneeleth in the Church, that he puts on his Hat at singing of Psalms and the publick Prayers, which the prophane Varlet would not offer to do in the Presence of a Prince or Nobleman: And, so that he keep his Mind unto God, he thinks he may fashion himself in all other Things to the *World*.

l Rom. 4, 5 & 8, 11. *m* Gal. 5, 29. *n* 1 John 5, 4
o John 8, 46. *p* Rom. 1. 24. *q* Rom. 8. 9, &c. *r* Luke
 11, 13. James 1, 5.

He divides his Thoughts, and gives so much to *God*, and so much to his own Lusts; yea, he will divide with *God* the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnal Man! that Almighty *God* will not be serv'd by halves, because he hath created and redeem'd *the whole Man*: And as *God* detests the Service of the *outward Man*, without the *inward Heart*, as *Hypocrisy*, so he counts the inward Service, without all external Reverence, to be meer Prophaneness, he requireth both in his Worship. In Prayer therefore bow thy *Knees*, in witness of thy *Humiliation*; lift up thine *Eyes* and thy *Hands*, in testimony of thy *Confidence*; hang down thy *Head*, and smite thy *Breast*, in token of thy *Contrition*; but especially call upon *God* with a sincere Heart; serve him holily, serve him wholly, love him only: for *G O D* and the Prince of this World are two contrary *m* Masters, and therefore no Man can possibly serve both.

VI. The *Unregenerate Christian* holds the *hearing of the Gospel preach'd to be but an indifferent matter*, which he may use, or not use, at his Pleasure; but whosoever thou art that wilt be assur'd in thy Heart that thou art one of *Christ's Elect Sheep*, thou must have a special Care and Conscience, if possibly thou canst, to hear *God's Word* preach'd: For, first, the preaching of the Gospel is the chief ordinary Means which *God* hath appointed to convert the Souls of all that he hath *n* predestinated to be sav'd, therefore 'tis call'd *o the Power of God unto Salvation to every one that believeth*. And where this Divine Ordinance is not,

m Matt. 6, 24. *n* Acts 23, 48. *o* Rom. 1, 16.

the

the *p* People perish ; And whosoever shall refuse
 it, *q* it shall be more tolerable for the Land of So-
 dom and Gomorrah, in the Day of Judgment, than
 for those People. Secondly, the preaching of the
 Gospel is the *r* Standard or Ensign of Christ, to
 which all Soldiers and Elect People must assem-
 ble themselves when this Ensign is display'd, as upon
 the Lord's Day. He is none of Christ's People that
 is not flock'd unto it, neither shall any drop of the
 Rain of his Grace light on their Souls. Thirdly,
 'Tis the ordinary Means by which the *Holy Ghost*
 begetteth Faith in our Hearts, without *w* which
 we cannot please God. If the *hearing of Christ's*
Voice be the chief Mark of Christ's elect *x* Sheep,
 and of the *y* Bridegroom's Friend, then must it be
 a fearful Mark of a Reprobate *z* *G* at, either to neg-
 lect or contemn to hear the preaching of the Gospel.
 Let no Man think this Position foolish, *b* for by this
foolishness of Preaching it pleaseth God to save them
which believe. Their State is therefore fearful who
 live in Peace, without caring for the preaching of
 the Gospel. Can Men look for God's Mercy, and
 despise his Means? *c* *He*, saith Christ of the Prea-
 chers of the Gospel, 'that despiseth you despiseth me.'
 And He that is of God heareth God's word : Ye there-
 fore hear them not, because ye are not of God.' Had
 not the *e* *Israelites* heard *Phineas's* Message, they
 had never wept. Had not the *Baptist* preach'd,
 the *Jews* had never *f* mourn'd. Had not they
 who crucified *Christ* heard *Peter's* Sermon, their

p Prov. 29. 18. *q* Mat. 10, 22. *r* Isa. 11, 1. *s* Isa. 2.
t Zech. 14, 17. *u* Rom. 10, 14. *w* Heb. 11, 6. *x* John
 10, 27. *y* John 3, 29. *z* Heb. 2, 3. *a* John 8, 47. *b* 1
 Cor. 1, 11. *c* Luke 10, 16. *d* John 8, 47. *e* Judges 2, 1.
f Luke 7, 32, 34.

Hearts

Hearts had never been *g* prick'd. Had not the *Ninevites* heard *Jonah's* *b* preaching, they had never repented; and if thou wilt not *i* hear and *k* repent, thou shalt never be sav'd.

VII. The Opinion that the *Sacraments* are but *bare Signs and Seals of God's Promise and Grace* unto us, doth not a little hinder *Piety*; whereas indeed they are Seals as well of our Service and Obedience unto God, which Service if we perform not unto him, the *Sacraments* seal no grace unto us; But if we receive 'em upon the Resolution to be his *faithful* and *penitent* Servants, then the *Sacraments* do not only signify and offer, but also *seal* and *exhibit* indeed the inward *spiritual Grace* which they outwardly *promise* and *represent*: And to this end *Baptism* is call'd the *washing of Regeneration*, and *renewing of the Holy Ghost*; and the *Lord's Supper*, in the *Communion of the Body and Blood of Christ*. Were this Truth believ'd, the *Ho'y Sacrament of the Lord's Supper* would be *oftner*, and with *greater Reverence* receiv'd.

VIII. the last, and not the least, Block whereat *Piety* stumbleth in the course of Religion, is by adorning *Vices* with the Names of *Virtues*; as, to call drunken *Carousing*, drinking of *Healths*; spilling innocent Blood, *Valour*; *Gluttony*, *Hospitality*; *Covetousness*, *Thriftiness*; *Whoredom*, loving a *Mistress*; *Simony*, *Gratuity*; *Pride*, *Gracefulness*; *Dissembling*, *Compliment*; Children of *Belial*, *Good Fellows*; *Wrath*, *Hastiness*; *Ribaldry*, *Mirth*. So on the other side, to call *Sobriety* in Words and Actions, *Hypocrisy*; *Almsdeeds*, *Vain glory*; *Devotion*, *Superstition*; *Zeal* in Religion, *Puritanism*; *Humility*, *Crouching*; scruple of *Conscience* *Precise*

g Acts 2, 37. *b* John 3, 5. *i* Prov. 28, 9. Luke 13, 5.
l Titus 3, 5. *m* Cor. 10, 16.

uffs, &c. And whilst thus we call Evil *Good*, and Good *Evil*, true *Piety* is much hinder'd in her Progresses. And thus much of the first Hindrance of Piety, by mistaking the true Sense of some special places of Scripture, and the Grounds of Christian Religion.

The Second Hindrance of Piety.

The evil Example of great Persons, the Practice of whose prophane Lives they prefer for their Imitation, before the *Precepts of God's holy Word*; so that when they see the greatest Men in the *State*, and many chief *Gentlemen* in their *Country*, to make neither Care nor Conscience to hear Sermons, to receive the Communion, nor to sanctify the Lord's Sabbath, &c. but to be Swearers, Adulterers, Carousers, Oppressors, &c. then they think that the using of the Holy Ordinances are not Matter of great Moment; for, if they were, such great and wise Men would not set so little by them. Hereupon they think that Religion is not a Matter of Necessity; and therefore where they should, like Christians row against the Stream of Impiety toward Heaven, they suffer themselves to be carried with the Multitude downright into Hell, thinking it impossible, that God will suffer so many to be damn'd: Whereas, if the God of this World had not blinded the Eyes of their Mind, the Holy Scriptures would teach them, that *n* 'Not many wise Men after the Flesh, not many mighty, not many noble, are call'd, &c. but that, for the most part, o the poor receive the Gospel; and, that p few Rich Men shall be sav'd: And, that howsoever many are call'd, yet the Chosen are but few.' q Nei-

n 1 Cor. 26. *o* Mat. 11, 5. *p* Mat. 19, 23, 25.

ther did the Multitude ever save any from Damnation. As GOD hath advanc'd Men in Greatness above others, so doth God expect that they in *Religion* and *Piety* should go before others, otherwise Greatness abus'd in the Time of their Stewardship, shall turn to their greater Condemnation in the Day of their Accounts; at what time sinful great and mighty Men, as well as the poorest Slaves and Bondmen, shall with that the 'Rocks and Mountains may fall upon them, and hide them from the Presence of the Judge, from his just deserved Wrath. It will prove but miserable Solace, to have a great Company of great Men Partakers with thee of thine eternal Torments; the Multitude of Sinners doth not extenuate, but aggravate Sin, as *Sodom*: Better it is therefore with a few to be sav'd in the Ark, than with the whole World to be drown'd in the Flood. Walk with the few Godly in the Scripture's narrow Path to Heaven, but crowd not with the godless multitude in the broad Way to Hell: Let not the Examples of irreligious great Men hinder thy Repentance; for their Greatness cannot at that Day exempt themselves from their own most grievous Punishment.

The third Hindrance of Piety.

3. 'The long escaping of deserv'd Punishment in this Life. s Because Sentence (*saith* Solomon) is not speedily executed against an Evil-worker, therefore the Hearts of the Children of Men are fully set in them to do Evil, not knowing that the Bountifulness of God & leadeth them to Repentance.

7 Mat. 22, 14. Rev. 6, 15, 16, &c. Mat. 7, 13, Exod. 23, 2. s Ecclef. 8, 11. & Rom. 2, 4. 2 Pet. 3, 13.

But

But when his Patience is abus'd, and Man's Sins are ripen'd, his Justice will at once both ~~u~~ begin and make an end of the Sinner, and he will recompense the slowness of his Delay with the grievousness of his Punishment: Tho' they were suffer'd to run on the Score all the Days of their Life, yet they shall be sure to pay the utmost Farthing at the Day of their Death: And whilst they suppose themselves to be free from Judgment, they are already smitten with the heaviest of God's Judgments, w a Heart that cannot repent. The Stone in the Reins or Bladder is a grievous Pain, that kills many a Man's Body; but there's no Disease like the Stone in the Heart, whereof ~~x~~ Nabal dy'd, and which killeth Millions of Souls. They refuse the Trial of Christ and his Cross, but they are stoned by Hell's Executioner to Eternal Death.

Because many Nobles and Gentlemen are not smitten with present Judgments for their outrageous Swearing, Adultery, Drunkenness, Oppression, prophaning of the Sabbath, and disgraceful Neglect of God's Worship and Service, they begin to doubt of Divine Providence and Justice, both which two Eyes they would as willingly put out in God, as the *Philistines* bored out the Eyes of *Sampson*. 'Tis greatly therefore to be fear'd, lest they should provoke God to cry out against them, as *Sampson* against the *Philistines*: By neglecting the Law, and walking after their own Hearts, they put out (as much as in them lieth) the Eyes of my Providence and Justice; lead me therefore to these chief Pillars, whereupon the Realm standeth, that I may

* 1 Sam 3, 12. Ezek. 39, 8. w Rom. 2, 5. x 1 Sam. 25, 17. y Judges 16, 12.

pull the Realm upon their Heads z, and be at once aveng'd on them for my two Eyes. Let not God's Patience hinder thy Repentance; but because he is so patient, therefore do thou repent.

The Fourth Hindrance of Piety.

4. *The Presumption on God's Mercy:* For when Men are justly convinc'd of their Sins, forthwith they betake themselves to their Shield: *Christ is merciful*, so that every Sinner makes *Christ* the *Patron of his Sin*, as tho' he had come into the *World to bolster Sin*, and not to *destroy the a Works of the Devil*. Hereupon the carnal Christian presumeth, that tho' he continueth a while longer in his Sin, God will not shorten his Days. But what is this, but to be an implicit Atheist, doubting that God either seeth not his Sins, or if He doth that He is not just? For if he believeth that God is just, how can he think that God, who for Sin so severely punisheth others, can love him, who still loveth to continue in Sin, True it is, *Christ is merciful*, but to whom? Only to them that *b Repent and turn from Iniquity in Jacob*. But if any Man blest himself in his Heart, saying, I shall have Peace, altho' I walk according to the Stubbornness of mine own Heart, thus adding Drunkenness to Thirst, the Lord will not be merciful unto him, &c. O Madmen! who dare blest themselves when God pronounceth them accursed? Look therefore how far thou art from finding Repentance in thy self, so far art thou from any Assurance of finding Mercy in Christ. c Let therefore the Wicked forsake

z Judges 16, 26, &c. a 1 John 3, 1. b Isa. 59, 2 Deut. 29, 19. o Isa. 55, 7.

his Ways, and the Unrighteous Man his own Imaginations, and return unto the Lord, and he will have Mercy upon him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as *Presumption*, for we read not in all the Scriptures of above *three* or *four* whom *roaring Despair* Overthrew; but *secure Presumption* has sent millions to *Perdition* without any *Noise*. As therefore the Damsels of *Is-ael* sung in their Dances, *d Saul hath killed his Thousands, and David his Ten Thousands*; some may say, that *despair* of God's Mercy has damned *Thousands*, but the *Presumption* of God's Mercy has damned *Ten thousands*, and sent them quick to *Hell*, where now they remain in eternal Torments, without all Help or Ease, or Hope of Redemption. God spar'd the *e Thief*, but not his *Fellow*. God spar'd *one*, that no Man might *despair*; God spar'd *but one*, that no Man should *presume*: Joyful Assurance to a Sinner that *repents*; no Comfort to him that remains *impenitent*. God is infinite in Mercy, but to them only who turn from their Sins to *serve him in Holiness*, without which no Man shall see the Lord, Heb. 12, 14. To keep thee from the *Hindrance of Presumption*, remember, that as *Christ is a Saviour*, so *f Moses is an Accuser*: Live therefore as tho' there was no Gospel, die as tho' there was no Law: Pass thy Life as tho' thou wert under the Conduct of *Moses*; depart this Life as if thou knew'st none but *Christ*, and him crucified: *presume* not, if thou wilt not perish; *Repent*, if thou wilt be sav'd.

d 1 Sam. 13, 7. e Luke 23, 53. f John 5, 45.

L

The

The Fifth Hindrance of Piety.

5. *Evil Company*, commonly term'd *Good-fellows*, but indeed the Devil's chief Instruments to hinder a wretched Sinner from Repentance and Piety. The first Sign of God's Favour to a Sinner, is, to give him Grace to forsake Evil Companions; such who wilfully continue in Sin, contemn the Means of their Calling, gibing at the sincerity of Profession in others, and shaming Christian Religion by their own prophane Lives: These sit in the Seat of the Scorners; for as soon as God admits a Sinner to be one of his People; he bids him come out of *Babylon*. *b* Every lewd Company is a *Babylon*, out of which let every Child of God either keep himself, or if he be in, think that he hears his Father's Voice sounding in his Ears, *Come out of Babylon, my Child*. As soon as Christ look'd in Mercy upon *Peter*, he went out of the Company that was in the High-Priest's Hall. *i* and *wept bitterly* for his Offence. *David* vowing (upon his Recovery) a *new Life*, said, *Away from me all ye Workers of Iniquity*, &c. as if 'twere impossible to become a new Man till he had shaken off all old ill Companions. The truest Proof of a Man's Religion, is the Quality of his Companions. Prophane Companions are the chief Enemies of Piety, and quellers of holy Motions. Many a Time is poor Christ (offering to be new-born in thee) thrust into the *l* Stable, when these lewd Companions, by their Drinking, Plays, and Jests take up all the best Rooms in the Inn of thy Heart

g Psal. 1, 1. *b* Rev. 18, 4. *i* Luke 22, 62. *k* Psal. 58, 1. *l* Luke 2, 7.

Oh

Oh! let not the company of earthly Sinners hinder thee from the society of blessed Saints and Angels.

The Sixth Hindrance of Piety.

6. ' A conceited Fear, lest the *Practice of Piety* should make a Man, especially a young Man, to wax too sad and pensive, whereas indeed none can better enjoy, or have more cause to rejoice, than pious and religious Christians: For, as soon as they are *justified by Faith, they have Peace with God*, than which there can be no greater Joy. Besides, they have already the Kingdom of grace descended into their Hearts, as an Assurance that in God's good time they shall ascend into his Kingdom of Glory. This Kingdom of grace consists in Three things: First, *Righteousness*; *n* for having Christ's Righteousness to justify them before G O D, they endeavour to live righteously before Men. Secondly, *Peace*; for the Peace of Conscience inseparably followeth a righteous Conversation. Thirdly, the *Joy of the Holy Ghost*, which Joy is only felt in the Peace of a good Conscience, and is so great, that *it passeth all Understanding*. No Tongue can express it: no Heart can conceive it, but only he that feels it, This is that *p fulness of Joy* which Christ promis'd his Disciples in the midst of their Troubles, a Joy that no Man could take from them. The feeling of this Joy *David* upon his Repentance begged so earnestly at the hands of God. *q Restore me to the Joy of thy Salvation.* *r* And if the Angels in Heaven rejoice so much at the Conversion of a

m Rom. 5. 2. *n* Rom 14, 17. *o* Phil. 4, 7. *p* John 16, 34. *q* Verse 22. *r* Luke 15, 7, 10.

Sinner

Sinner, the Joy of a *Sinner converted* must needs be exceeding great in his own Heart: 'Tis worldly Sorrow that snows so timely upon Mens heads, and fills the Furrows of their heart with the Sorrows of Death. The godly Sorrow of the Godly, when God thinks it meet to try them, causeth in them *Repentance not to be repented of*, for it doth but further their Salvation; and in all such Tribulation they shall be sure to have the Holy Ghost to be their *Comforter*, who will *u* make our *Consolations to abound thro' Christ, as the Sufferings of Christ shall abound in us*. But whilst a Man liveth in Impiety, he has *w* no Peace, says *Isaiah*; *x His Laughter is but Madness*, says *Solomon*; *y His Riches are but Clay*, says *Habakkuk*; nay, the Apostle esteems 'em no better than *z Dung*, in comparison of the pious Man's Treasure; all his Joys shall end in Woes, saith Christ. Let not therefore this false Fear hinder thee from the Practice of Piety: Better it is to go sickly (with *Lazarus*) to Heaven, than full of Mirth and Pleasure, with *Dives*, to Hell: Better is it to mourn for a time with Men, than to be tormented for ever with Devils.

The Seventh Hindrance of Piety.

7. And lastly, *The Hope of long Life*: For, were it possible that a wicked Liver *thought this Year to be his last Year*, this *Month his last Month*, this *Week his last Week*, but that he would change and amend his wicked Life? No verily, he would use *the best means* to repent, and to become a new Man. But as the Rich Man in the *a* Gospel promis'd him-

s 2 Cor. 7, 10. *t* John 14, 16, 17. *u* 2 Cor. 1, 5.
w Isa. 57, 21. *x* Eccles. 2, 2. *y* Hab. 2, 6. *z* Phil.
 3, 8. *a* Luke 6, 25.

self

self many Years to live in Mirth, Ease and Fulness, when he had not one Night to live longer : So many wicked Epicures falsely promise themselves the Age of many Years, when the Thread of their Life is almost ready drawn out to an end. *c* So *Jeremiah* ascribes the Cause of the *Jews* Sins and Calamities to this, that *she* remember'd not her last End.

The longest Space betwixt a Man's coming from the Womb, and going to the Grave, is but short ; for d *Man that is born of a Woman hath but a short time to live* ; he has but a few Days, and those full of nothing but Troubles : And except the *Practice of Piety*, how much better is the State of the Child that Yesterday was baptized, and to-day is buried, than *Methusalem*, who liv'd Nine hundred and Sixty-nine Years, and then dy'd ! *e* Of the two, happier the Babe, because he had less Sin, and fewer Sorrows. And what now remains of both but a bare Remembrance ? What Trust should a Man repose in long Life, seeing the whole Life of Man is nothing but a lingring Death ? So that as the Apostle protests *f*, *a Man dieth daily*.

Hark in thine Ear, O secure Fellow ! thy Life is but a puff of Breath in thy Nostrils, trust not to it : Thy Soul dwells in a House of Clay, that will fall ere it be long ; as may appear by the Dimness of thy Eyes, the Deafness of thy Ears, the Wrinkles in thy Cheeks, the Rottenness of thy Teeth, the Weakness of thy Sinews, the Trembling of thy Hands, the Calenture in thy Bones, the Shortness of thy Sleep, and every grey Hair, as so many summoners, bids thee prepare for thy long Home. Come, let

c Lam 1, 9, *d* Job 1. *e* 1. Cor. 15, 31. *f* Isa. 22.

us in the mean while walk to thy Father's Coffin, break open the Lid: See here, how that *g Corruption is thy Father, and the Worm thy Mother and Sister.* Seest thou how these are? So must thou be e're long. Fool! thou know'st not how soon. Thy Hour-glass runneth apace, and in all places Death in the mean while waiteth for thee.

The whole Life of Man (save what is spent in God's Service) is but a Foolery; for a Man lives Forty Years before he knows himself to be a Fool, and by that Time he seeth his Folly, his Life is finish'd.

Hark, *Husbandman!* before thou seest many more Crops of Harvest, thy self shall be ripe, and Death will cut thee down with his Sickle. Hark, *Tradesman!* e're many Six Months go over, thy last Month will come on, after which thou shalt trace away, and trade no longer: Hark, most grave *Judge!* within a few Terms the Term of thy Life approacheth, wherein thou shalt cease to judge others, and go thyself to be judged. Hark, O *Man of God!* that goest to the Pulpit, preach this Sermon, as it were the last that thou should'st make to thy People. Hark, *Nobleman!* lay aside the high Conceit of thy Honour, Death e're it be long will lay thine Honour in the Dust, and make thee as base as the Earth that thou tread'st under thy Feet. Hark, *thou that now readest this Book!* assure thy self e're it be long, there will be but two Holes where now thy two Eyes are plac'd; and others shall read the Truth of this Lesson upon thy bare Scull, which thou now readest in this little Book; how soon I

now not; but this I am sure of, *b* 'That thy time is appointed, thy *i* Months are determined, thy *k* Days are number'd, and thy very *l* last Hour is limited, beyond which thou shalt not pass; for then the *first-born of Death*, mounted on his *m* pale Horse, shall alight at thy Door, and notwithstanding all thy Wealth, and Honour, and Tears of thy dearest Friends, will carry thee away bound Hand and Foot as his Prisoner, and keep thy Body under a Load of Earth, until that Day come, wherein thou must be brought forth, to *n* 'receive according to the things which thou hast done in that Body, whether be good or evil.' O let not then the false Hope of an uncertain long Life hinder thee from becoming a present Practitioner of Religious Piety! God offereth Grace *o* to-day, but who promiseth to-morrow? There are now in Hell many young Men, who had purpos'd to repent in their Old-age, but Death cut them off in their impenitence, e're ever they could attain to the Time they set for their Repentance. The longer a Man runs in a Disease, the harder he is to be cured; for Custom of Sin breeds Hardness of Heart, and the Impediments which hinder thee from repenting now, will hinder thee more when thou art more aged.

A wise Man being to go a far and foul Journey, will not lay the heaviest Burthen upon the weakest Horse; and, With what Conscience canst thou lay the great Load of Repentance on thy feeble and tired Old-age, whereas now in thy chiefest Strength thou canst not lift it, but art ready to stagger under it? It is Wisdom for him that is to sail a long and dangerous Voyage to lie playing or sleeping whilst

b Job 14, 14. *i* Job 1, 4, 5. & Psal. 90, 12 Dan. 5, 25. Dan. 11, 8. *m* Rev. 6, 8. *n* 2 Cor. 5, 10. *o* Psal. 95 Heb. 3, 7. & 3, 13.

the

the *Wind* serveth, and the *Sea* is calm, the *Ship* sound, the *Pilot* well, the *Mariners* strong, and then set forth when the *Winds* are *contrary*, the *Weather* tempestuous, the *Sea* raging, the *Ship* rotten, the *Pilot* sick, and the *Sailors* languishing! Therefore, O *sinful Soul*! begin now thy *Conversion* to God, whilst *Life*, *Health*, *Strength*, and *Youth* last; before those *p* Years draw nigh when thou shalt say, I have no Pleasure in them.* God ever requir'd in his Service the *q* first-born, and the *r* first-fruits, and those to be offer'd unto him without delay. So just *s* *Abel* offer'd unto God his *Firstlings* and *fat test Lambs*; and reason good, that the *best* Lord should be first and best serv'd. All God's Servants should therefore *t* remember to serve their Creator in the *Days* of their *Youth*, and *u* early in the Morning like *Abraham*, to sacrifice unto God the young *Isaac* of their Age. *w* Ye shall not see my Face (saith *Joseph* to his Brethren) except you bring your younger Brother with you; and, How shalt thou look in the Face of Jesus, if thou givest thy younger Years to the Devil, and bring'st him nothing but thy blind lame, and decrepid *Old age*? Offer it now unto the *x* Prince, says *Malachi*, if he will not accept such an one to serve him, how shall the *Prince of Princes* admit such a one to be his Servant? If the King of *Babel* would have 'young Men, well favour'd, and such as had Ability in them, to stand in his Palace shall the King of Heaven have none to stand in his Courts; but the blind and lame, such as the *Soul* of *David* hated? Thinkest thou, when thou hast

p Eccles. 12, 1. *q* Exod. 13, 2. *r* Exod. 20, 29. *s* Gen. 4, 4. *t* Eccl. 12, 12. *u* Gen. 22, 3. *w* Gen. 43, 3. *x* Mal. 1, 8. *y* Dan. 1, 4. *z* 2 Sam. 5, 8.

serv'd Satan with thy prime Years, to satisfy God
 with thy *Doatage*? Take heed, lest God turn thee
 over to thy old Master again, that as thou hast all
 the Days of thy Life done his Work, so he may in
 the end pay thee thy Wages. Is that Time fit to
 undertake, by the serious Exercise of Repentance,
 (which is the Work of Works) to turn thy sinful
 soul to God, when thou art not able with all thy
 strength to turn thy weary Bones on thy soft Bed? If
 thou findest it so hard a matter now, thou shalt find
 it harder then; for thy Sin will wax stronger, thy
 strength will grow weaker, thy Conscience will clog
 thee, Pain will distract thee, the Fear of Death will
 amaze thee, and the Visitation of Friends will so dis-
 turb thee, that if thou be not furnish'd aforehand
 with store of Faith, Patience, and Consolation, thou
 shalt not be able either to meditate thyself, or to
 hear the Word of Comfort from others; not to pray
 alone, nor to join with others that pray for thee.
 It may be thou shalt be taken with a dumb Palsy,
 or such a deadly Senselessness, that thou shalt neither
 remember God, nor think upon thine own Estate; and
 lest thou not well deserve that God should forget to
 love thee in thy Death, who art so unmindful now
 to serve him in thy Life? The Fear of Death will
 drive many at that time to cry, * Lord Lord! but
 Christ protesteth, that he will not then know them
 for his. Yea, many shall then (like Esau b) with
 tears seek to repent, and yet find no place of Repen-
 tance; for Man has not Free-will to repent when
 he will, but when God will give him Grace. And if
 Mercy shew'd herself so inexorable, that she would
 not open her Gates to so tender Suitors as c Virgins,

* Mat. 7, 22. b Heb. 12, 17. c Mat. 25, 11.

to so earnest Suitors as Knockers, because they knock *too late*: How thinkest thou that she will ever suffer thee to enter her Gates, being so impure a Wretch, that never thinkest to leave Sin till Sin first leaveth thee, and didst never yet knock with thine own Fist upon the Breast of a penitent Heart? And justly doth her Grace deny to open the Gates of Heaven when thou knockest in thy Adversity, which in thy Prosperity wouldst not suffer Christ, while he *d* knock'd, to enter in at the Door of thy Heart. Trust not either late Repentance or long Life: Not late Repentance, because it is much to be fear'd, lest that the Repentance which the Fear of Death enforceth dies with a Mandying: And the Hypocrite who deceiveth others in his Life, may deceive himself in his Death. God accepteth none but free-will Offerings, and the Repentance that pleases him must be voluntarily, and not of constraint: Not long Life for Old-age will fall upon the Neck of Youth; and as nothing is more sure than Death, so nothing is more uncertain than the Time of dying. Yea, oftentimes when Ripeness of Sin is hasten'd by outrageousness of Sinning. God suddenly cutteth off such vicious Livers, either with the Sword, Intemperateness, Luxury, Surfeit, or some other fearful manner of Sicknes. May'st thou not see, that 'tis the evil Spirit that persuades thee to defer thy Repentance till Old-age, when Experience tells thee, that not one of a thousand that takes thy Course doth ever attain unto it? 'Let God's Holy Spirit move thee, not to give thyself any longer to eat and drink with the drunken, lest thy Master send Death for thee in a Day when thou lookest not for him, and

d Rev. 3. 20. *e* Mat. 37, 42, 50, 52.

Hour that thou art not aware of, and so suddenly
 cut thee off, and appoint thee thy Portion with the
 Hypocrites, where shall be weeping and gnashing of
 Teeth: But if thou lovest *long* Life, fear God, and
 long for Life everlasting. The longest life here, when
 it is come to the Period, shall appear to have been
 but as a *g* 'Tale that is told, *h* a vanishing Vapour,
i fleeting Shadow, a seeming *k* Dream, a glorious
 Flower, growing and flourishing in the *m* Morn-
 ing, but in the Evening cut down and wither'd; or
 like a *n* Weaver's Shuttle, which by winding here
 and there swiftly unwindeth itself to an end. 'Tis
 but a *moment*, says *o* St Paul: O then the Madness
 of a Man, that for a *moment* of *p* sinful Pleasure
 will hazard the Loss of an * *Eternal weight of Glory!*
 These are the seven chief Hinderers of Piety,
 which must be cast out, † like *Mary Magdalen's*
seven Devils, before even thou canst become a *true*
Practitioner of Piety, or have any sound Hope to
 enjoy either Favour from Christ by Grace, or Fel-
 lowship with him in Glory.

The Conclusion.

TO conclude all: Forasmuch as thou seest,
 that without Christ thou art but a *Slave of*
Death's Vassal, and the *Worm's Meat*, whose
 thoughts are vain, whose Deeds are vile, whose
 pleasures have scarce Beginnings, whose Miseries
 never know End; what wise Man would incur
 these Hellish Torments, tho' he might by living in
 Deut. 30. 16. Prov. 3. 2. Psal. 34. 11, &c. *g* Psal.
 9. *h* Jam. 4. 14. *i* Psal. 109. 23. *k* Psal. 76. 5,
 Psal. 90. 5. 1 Pet. 1. 24. *m* Psal. 90. 6, *n* Isa 38. 12.
 Cor. 4. 7. *p* Heb. 11. 25. * 2 Cor. 4. 17. † Mark
 9. Luke 8. 2,

Sin purchase to himself, for a time, *the Empire of Augustus, the Riches of Cræsus, the Pleasures of Solomon, the Policy of Achitophel, the voluptuous Fare and fine Apparel of Dives?* For, *What should it avail a Man*, as our Saviour saith, *to win the whole World for a Time, and then to lose his Soul in Hell for ever?*

And seeing that likewise that thou seest, how great is thy Happiness in Christ, and how vain are the Hindrances that debar thee from the same, *beware* (as the Apostle exhorteth *q*) *of the Deceitfulness of Sin*, for that Sin, which seems now to be so pleasing to thy corrupt Nature, will one Day prove the bitterest Enemy to thy distressed Soul, and in the mean while harden (unawares) thy impenitent Heart.

Sin (as a *Serpent*) seems beautiful to the Eye, but take heed of the Sting behind, whose venomous Effects if thou knew'st, thou would'st as carefully fly from Sin as from a Serpent; for,

1. Sin did never any Man good; and the more Sin a Man hath committed, the more odious he hath made himself to GOD, the more hateful to all good Men.

2. Sin brought upon thee all the *Evil, Crosses, Losses, Disgraces, and Sickneses* that ever beset thee, *r Fools*, saith David, *by reason of their Transgressions and because of their Iniquities, are afflicted.* *Jerem* in a lamenting manner asketh the Questions, *Wherefore is the living Man sorrowful?* The Holy Ghost answereth him, *Man suffereth for his Sin.* Here upon the Prophet takes up that doleful Outcry against Sin, as the Cause of all their Miseries *t We now unto us that ever we have sinned.*

q Heb. 3, 13. *r* Psal. 10, 17. *s* Lam. 3, 23. *t* Lam. 5, 16

3. If thou dost not speedily repent thee of thy *Sins*, they will bring upon thee far greater *Plagues, Lsſes, Croſſes, Shame, and Judgments*, than ever hitherto beſel thee. Read *Levit. 26. v. 18, &c. Deut. 28, 15, &c.*

4. And laſtly, If thou wilt not *u caſt off thy Sin*, God (*wh n the meſure of thine Iniquity is full*) will caſt thee off for thy Sin; for as he is *juſt*, ſo he hath Power to *kill and caſt into Hell all hardened and impenitent Sinners*. If therefore thou wilt avoid the *curſed Effects of Sin in this Life*, and the *eternal Wrath* due thereto in the World to come, and be aſſur'd that thou art not *one of thoſe* who are given over to a Reprobate Senſe; & let then (O Sinner) my Counſel be acceptable unto thee; break off thy Sins by Righteouſneſs, and thine Iniquities by ſhewing Mercy towards the Poor: O let there (at length) be an healing of thy Error! y *Nathan* us'd but one Parable, and *David* was converted; *Jonas* preach'd but once to *Nineveh*, and the whole City repented; Chriſt look'd but once on *Pe er* z and *he went out and wept bitterly*: And now, that thou art *oſt*, and ſo lovingly entreated, not by a *Prophet*, but by *Chriſt the Lord of prophets*; yea, that God himſelf, by his *Ambaſſadors*, doth a pray thee *to be reconciled unto him*; leave off thine Adultery, like *David*; repent of thy Sins, like a true *Ninevite*, and whiſt Chriſt looketh in Mercy upon thee, leave thy wicked *Companions* and weep bitterly for thine Offences. Content not thy ſelf with that *formal Religion* which *unregenerated Men* have fram'd to themſelves inſtead of *ſincere Devotion*; for in the *multitude of Opinions* moſt Men have almoſt loſt the *practice of true Religion*. Think

u Gen. 55, 16. x Dan. 4. 27. y z Sam. 12, 13, Jonas, 5, &c. z Luke 22, 62. a 2 Cor. 5, 20.

not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No Man is so wicked, that he is addicted to all kind of *Vices*,) for there's an Antipathy betwixt some *Vices*) but remember that Christ saith, *b* ' Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.' Consider with thy self how far thou comest short of the *Pharisees* in *Fasting*, *Praying*, *frequenting the Church*, and in *giving of Alms*. Think with thy self how many *Pagans*, who never knew *Baptism*, yet in *moral Virtues* and *honesty of Life* do go far beyond thee. Where's then the Life of Christ thy Master? and, how far art thou from being a true Christian! If thou dost willingly yield to live in any gross Sin, thou canst not have a *regenerated* Soul, tho' thou reform'st thy self like *Herod*, from many other *Vices*. A true Christian must have respect to walk in the Truth of his Heart, in all the Commandments of God alike, for (saith St. *James*) *d* ' He that shall offend in one point of the Law (*wilfully*) is guilty of all: ' And *Peter* bids us lay aside *e* (not some,) but *all Malice, Guile and Hypocrisy*, &c. One Sin is enough to damn a Man's Soul, without *Repentance*. Dream not to go to Heaven by any nearer or easier way than Christ hath traced unto us in his Word: The way to Heaven is not easy or common, *f* but strait and narrow; yea, so narrow, that Christ protesteth, *g* that ' a rich Man shall hardly enter into the Kingdom of Heaven; ' and that those who enter are but

b Matt. 5, 20. *c* Mark 6, 20. *d* Jam. 2. 10 *e* 1 Pet. 2, 1. *f* Matt. 7, 14 *g* Matt. 19, 23.

b few

because few ; and that those few cannot get in but by striving ; and that some of those who strive to enter in, shall not be able. This all God's Saints whilst they here liv'd) knew well, when with so often *Fastings*, so earnest *Prayers*, so frequent hearing the Word, and receiving the Sacraments, and with such abundance of Tears, they devoutly begg'd at the Hands of God, for Christ's Sake, to be receiv'd into his Kingdom.

If thou wilt not believe this Truth, I assure thee that the Devil, who persuades thee now that 'tis easy to attain Heaven, will tell thee hereafter, that it is the hardest business in the World. If therefore thou art desirous to purchase sound Assurance of Salvation to thy Soul, and to go the right and safe way to Heaven, get forthwith (like a wise *Virgin*) & Oil of Piety in the Lamp of thy Conversation, that thou may'st be in a continual readiness to meet the Bridegroom, whether he cometh by *Death*, or by *Judgment*. Which that thou may'st the better do, let this be thy daily practice.

How a private Man must begin the Morning with piety.

AS soon as ever thou awakest in the Morning, keep the Door of thy Heart fast shut, that no *unlawful Thought* may enter before that G O D be come in first ; and let *Him* (before all others) have the 1 *first place* therein. So all evil Thoughts either will not dare to enter in, or shall the easier be kept out ; and the Heart will more favour of

1 Pet. 1. b Matt. 7, 14. & 22, 14. i Luke 13, 24. & Matt. 25. 1. / Ambr. in Psal. 119.

piety and Godliness all the Days after. But if thy Heart be not at thy first waking; fill'd with some *Meditations on God*, and his *Word*, and dress'd like the *m Lamp in the Tabernacle*, every Morning and Evening, with the *Oil Oive of God's Word*, and perfum'd with the sweet *n Incense of prayer*, Sa'an will attempt to fill it with worldly *Cares*, or fleshly *Desires*, so that it will grow unfit for the service of God all the Day after, sending forth nothing but the *stench of corrupt and lying Words*, and of rash and blasphemous *Oaths*.

Begin therefore every Day's Work with God's *Word* and *pr yer*, and offer up unto God, upon the *Altar of a contrite o Heart*, the *Greans p of thy Spirit*, and the *q calves of thy lips*, as the Morning Sacrifice, and the *first-fruits* of the Day, and as thou wakest, say unto him thus :

A short Soliloquy when one first wakes in the Morning.

MY Soul waiteth on thee; *r O Lord*, more than the Morning-watch, watcheth for the Morning. * *O God*, therefore be merciful unto me, and bless me, and cause thy Face to shine upon me; † fill me with thy Mercy this Morning, so shall I rejoice and be glad all my Days.

Meditations for the Morning.

Then meditate,

1. **H**OW Almighty God can (in the *Resurrection*) as easily raise up the Body out of the Grave

m Exod. 27, 20, 21. *n* Exod. 30, 6, 7. *o* Psal. 51, 17.
p Rom. 8, 22. *q* Hosea 13, 2. *o* Psal. 130, 6. * Psal. 67.
 1. † Psal. 90, 14.

from

from the *sleep of Death*, as he hath this *Morning* awaken'd thee in thy Bed out of the sleep of *Nature*, at the dawning of which *Resurrection-Day* Christ shall come to be glorified in his Saints, and every one of the Bodies of the *b* thousands of his Saints (being *c* fashion'd like unto his glorious Body) shall shine as bright as the *d* Sun; all the *Angels* shining likewise in their Glory, the Body of Christ surpassing them all in Splendour and Glory, and the *Godhead* excelling it. If the rising of the Sun makes the Morning-Sky so glorious, what a bright-shining and glorious Morning will that be, when so many thousand thousands of Bodies, far brighter than the Sun shall appear and accompany *Christ*, as his glorious Train, coming to keep his general Sessions of *e* Righteousness, and to judge the wicked *f* Angels, and all ungodly Men! And let not any transitory Profit, Pleasure, or Vain-glory of the Day cause thee to lose thy Part and Portion of the eternal Bliss and Glory of that Day, which is properly term'd the *b* Resurrection of the Just. Beasts have bodily Eyes to see the ordinary Light of the Day, but endeavour thou with the Eyes of *Faith* to foresee the glorious Light of that Day.

2. That thou knowest not how near the Evil Spirit (i which *Night and Day*, like a roaring Lion, walketh about, seeking to devour thee) was unto thee whilst thou slept, and wast not able to help thy self, and that thou knowest not what *Mischief* he would have done to thee, had not God *hedg'd* thee and thine with his *ever-waking providence*.

a 2 Thess. 1, 10. b Jude 14. c Psal. 3, 21. d Luke 9. 31. e Acts 17, 31. f 1 Cor. 6, 3. g Jude v. 15. h Luke 14, 14. i 1 Pet. 5, 8. j Job 1, 7. k Job 1, 10. l Ps. 121, 4.

and guarded thee with his Holy and Blessed *m* Angels.

3. If thou hearest the *Cock* crow, remember *n* Peter, to imitate him, and call to mind that *Cock-crowing* sound of the last Trumpet, which shall awaken thee from the Dead, and consider in what case thou wert if it sounded now; and become such as thou wouldst wish to be then, lest at that Day thou wilt wish that thou hadst never seen this; yea, *o* curse the Day of thy natural Birth, for want of being *p* new-born by spiritual Grace. *q* When the *Cock* crows, the *Thief* despairs of his Hope, and gives over his Night's Enterprize; so the Devil ceaseth to tempt, or attempt any farther, when he hears the Devout Soul awakening her self with Morning-Prayer.

4. Remember that Almighty God is about thy Bed, *r* and *seeth thy down-lying and up-rising understandeth thy Thoughts, and is acquainted with all thy Ways.* Remember likewise, that his holy Angels, who guarded and watch'd over thee all Night, do also behold how thou *s awakest and risest.* Do all Things therefore as in the awful Presence of God, and in the Sight of his holy *t* Angels.

5. As thou art putting on thy Apparel remember that they were first given as Coverings of Shame, being the filthy Effect of Sin; and, that they were made but of the *Offals* and *Excrements* of dead Beasts. Therefore whether thou respect the *Stuff*, or the first *Institution*, thou hast so little cause to be

m Psal. 34, 7. Gen 32, 1, 2. 2 Kin 6, 16. *n* Luke 22 61, 62. *o* Jer. 20, 14. Job 3, 1. *p* Tit. 3, 5. *q* Ambr. Hexam. l. 5. cap. 25. *r* Psal. 139, 2, 3. / Gen. 31, 55. & 32, 1, 2 *t* Psal. 91, 5, 11. Acts 12, 12.

proud

proud of them, that thou hast great Cause to be humbled at the sight and wearing of them, seeing the richest Apparel are but fine Covers of the foulest Shame. Meditate rather, that as thine Apparel serves to cover thy Shame, and to fence thy Body from Cold, so thou shouldst be as careful to cover thy Soul with that *w* Wedding-Garment, which the *w* Righteousness of Christ, and (because apprehended by our Faith) call'd the *Righteousness of the Saints*; lest whilst we are richly apparel'd in the sight of Men, we be found to walk *x* naked (so that all our filthiness is to be seen) in the sight of G O D; but that with his *Righteousness* (as with a Robe) we may cover our selves from perpetual Shame, and shield our Souls from that fiery Cold that will procure eternal *y* weeping and gnashing of Teeth. And withal consider, how blessed a People were our Nation, if every filken Suit did cover a sanctified Soul: And yet a Man would think, that on whom God bestowed most of *z* these outward Blessings, of them he should receive greatest inward Thanks; but if it prove otherwise, their reckoning will prove the heavier in the Day of their Accounts.

6. Consider how God's *Mercy* is renew'd unto thee every Morning, in giving thee (as it were) a new Life, and in causing the Sun, after his incessant Race, to rise again to give thee Light: Let not then his glorious Light burn in vain, but prevent rather (as often as thou canst) the Sun-rising, to give God Thanks; with kneeling down at thy Bed-side, † salute him at the Day-spring with some devout Anteuicium, or Morning-Soliloquy, containing the hum-

u Mat. 22. 11. *w* Rom. 13. 14. *i* Cor. 1. 30. Phil. 3. 9. Rev. 19. 8. Eph. 4. 24. *x* Rev. 16. 15. *y* Mat. 23. 13. *z* Luke 12. 48. * Lam. 3. 23. Ps. 19. 5. † Wisd. 15. 20.

ble

ble Confession of thy Sins, the Pardon of all thy Faults, a Thanksgiving for all his *Benefits*, and a craving of his gracious *Protection* to the *Church*, thy *self*, and all that do belong unto thee.

Brief Directions how to read the Holy Scriptures once every Year over with Ease, Profit, and Reverence.

BUT forasmuch that as *Faith* is the *Soul*, so *Reading* and *Meditating* of the *Word* of God are the *Parents* of *prayer*: Therefore before thou prayest in the Morning, read first a *Chapter* in the *Word* of God, then meditate awhile within thy self, how many excellent Things thou canst remember out of it.

As, *First*, What good Counsels or Exhortations to good *Works*, and to a *holy Life*.

Secondly, What *threatnings* of *Judgments* against such and such a *Sin*, and what fearful *Examples* of God's Punishment or Vengeance upon such and such *Sinners*.

Thirdly, What Blessings God *promiseth* to *patience*, *Chastity*, *Mercy*, *Almsdeeds*, *Zeal* in his Service, *Charity*, *Faith*, and *Trust* in God, and such like Christian Virtues.

Fourthly, What gracious Deliverance God has wrought, and what special Blessings he has bestow'd upon them who were his true and zealous Servants.

Fifthly, Apply these Things to thine own Heart, and read not these *Chapters* as Matters of *Historical* Discourse, but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee; for *whatsoever* is written, is written for our *learning*, Rom. 15, 4.

Sixthly,

Sixthly, Read them therefore with that Reverence as if God himself stood by, and *stake* these Words unto thee to excite thee to those *Virtues*, to dissuade thee from those *Vices*; assuring thy self, that if such *Sins* (as thou readest there) be found in thee without *Repentance*, the like *Plagues* will fall upon thee; but if thou dost practise the like *Piety and virtuous Deeds*, the like *Blessings* shall come unto thee and thine.

In a Word, apply all that thou readest in Holy Scripture to one of these two Heads chiefly; either to confirm thy *Faith*, or to encrease thy *Repentance*: *a* For as *sustine & abstine, bear and forbear*, was the Epitome of a good Philosopher's Life, so *crede & resipisce, believe and repent*, is the whole sum of a true Christian's Profession. One Chapter thus read with *Understanding*, and meditated with *Application*, will better feed and comfort thy Soul than Five read and run over without marking their *scope or sense*, or making any use thereof to thy own self. If in this Manner thou shalt read three Chapters every Day, *one in the Morning, another at Noon, and the third at Night*, (reading so many Psalms, instead of a Chapter, as our *Church-Liturgy* appoints for Morning or Evening Prayers) thou shalt read over all the *Canonical Scripture* in a Year, except *b* Six Chapters, which thou may'st

a Epictet. dict. *b* In the Canonical Books of the *Old Testament* there are 931 Chapters, but distributing the 150 *Psalms* into 60 Parts, thou shalt find but 841, which being added to 260, (the Number of the Chapters in the *New Testament*) will amount to 1101, dividing which by three into 365, (the Number of the Days of the Year) there will remain but six, which thou may'st dispose of as prescrib'd.

add

add to the *Task* of the last Day of the Year. The reading of the *Bible* in order, will help thee the better to understand both the *History* and *Scope* of the *Holy Scripture*: And as for the *Apocrypha*, being but penn'd by *Man's Spirit*, thou may'st read them at thy Pleasure, but believe 'em so far as they agree with the *Canonical Scripture*, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy *Business* will not permit thee so much Time, as to read every Morning a Chapter, &c. Oh Man! remember that thy Life is but short, and that *all this Business* is but for the Use of this short Life, but *Salvation or Damnation is everlasting*. Rise up therefore every Morning by so much time the earlier, defraud thy foggy *Flesh* of so much *Sleep*, but rob not thy *Soul* of her *Food*, nor *God* of his *Service*, and serve the *Almighty* duly whilst thou hast Time and Health.

Having thus read thy *Chapter*, as thou art about to pray, remember that *God is a God of Holiness*, whereof he warneth us by repeating so often, *e Be ye holy, for I am holy*. And when he devour'd with a sudden Fire *Nadab* and *Abihu*, for offering unto him Incense with *strange Fire*, (like those now-a-days, who offer Prayers from Hearts fraught with the Fire of *Lust* and *Malice*) the Lord would give no other reason of his Judgment but this, *g I will be sanctified in them that come near me*. As if he should have said, If I cannot be sanctified by them who are my Servants, in serving me with that Holiness that they should, I will be sanctified on them by confounding them with my just Judgments,

d *Exod.* 26, 36. e *Lev.* 21, 44. & 19, 2. & 20, 7.
f *Lev.* 10, 2. g *Ver.* 3.

which

which their *Lewdness* doth deserve. God therefore cannot abide any wilful Uncleanneſs or Filthineſs in them who ſerve him, inſomuch that he commanded the *Iſraelites*, That when they were in Camp againſt their Enemies, *b* they ſhould dig a Hole with a Paddle, and cover their Excrements: His reaſon is, 'For the Lord thy God walketh in the miſt of thy camp, to deliver thee, and to give thee thine Enemies before thee: Therefore thy Hoſt ſhall be holy, that he ſee no filthy thing in thee, and turn away from thee.' If he will have Men to be ſo Holy in time of *War* in the *Field*, how much more Holineſs expecteth he at our hands in time of Peace in our Houſes! Therefore ſaith *Zophar* in *Job*, *i* 'If thou prepare thine Heart, and ſtretch out thy hand towards God, to pray; if iniquity be in thy hand, put it far away, and let no Wickedneſs dwell in thy Tabernacle.' For, as *Eſay* ſays, *k* *If there be any Uncleanneſs in our Hands*, (that is, any Sin whereof we have not repented) *tho' we ſtretch out our Hands unto him, and make many Prayers, the Lord will hide his Eyes from us, and will not hear our Prayers.* Therefore, before thou prayeſt, let God ſee that thy Heart is ſorrowful for thy Sins, and that thy Mind is *reſolv'd* (thro' the Aſſiſtance of his Grace) to amend thy *Faults*; and then, having waſh'd thy ſelf, and adorn'd thy Body with Apparel which beſeemeth thy Calling and the Image of God, which thou beareſt, ſhut thy Chamber-door, kneel down by thy Bed-fide, or ſome other convenient Place, and in reverent manner liſting up thy Heart, together with thy Hands and Eyes, as in the Preſence of God, who ſeeth the inward Intention of

b Deut. 23, 13, 14. *i* Job 12, 13, 14. *k* Iſa. 1, 15.

thy Soul, offer up unto God from the Altar of a contrite Heart, thy Prayer as a Morning Sacrifice, thro' the Meditation of Christ, in these or the like words.

A Prayer for the Morning.

O Most Mighty and Glorious God! full of incomprehensible Power and Majesty, whose Glory the very *Heaven of Heavens* is not able to contain! look down from Heaven upon me, thine unworthy Servant, who here prostrate my self at the *m footstool* of thy *n Throne of Grace*: But look upon me, O Father, thro' the 'merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well pleased;' for, of my self, I am not worthy to stand in thy Presence, or to speak with mine *p unclean Lips* to so *holy* a God as thou art: For thou know'st that in *q sin* I was conceiv'd and born, and that I have liv'd ever since in *Iniquity*; so that I have broken all thy *holy* Commandments by *sinful* Motions, unclean *r Thoughts*, evil *Words*, and wicked *Works*, *s* omitting many of those Duties of Piety which thou requirest for thy Service, and committing many of those *Vices* which thou (under the Penalty of thy Displeasure) hast forbidden.

[Here thou may'st confess unto God thy secret Sins, which do most burthen thy Conscience, with the Circumstances of the Time, Place, Person, and Manner how they were committed, saying, 'be more especially, O Lord, I do here with Grief of Heart, confess unto thee, &c.]

l Kings 8. 27. *m* Psal. 132, 7. *n* Heb 4, 16. Dan. 18. *o* Mat. 3, 17. *p* Isa. 6, 5. *q* Psal. 15. *r* Gen. 6, Mat 25, 19. & 12, 34. Psal. 140, 1, 2. *s* Dan. 9, 11. Levit. 26, 14, &c.

And for these my Sins, O Lord, I stand here guilty of thy * *Curse* with all the Miseries of this Life, and everlasting Torments in Hell-fire when this wretched Life is ended, if thou should'st deal with me according to my Deserts: Yea, Lord, I confess, that it is thy Mercy which endureth for ever, and thy Compassion, which never fails, that is the Cause that I have not long ago been consum'd; & But with thee, O Lord, there is Mercy and plenteous Redemption: In the multitude therefore of thy Mercies, b and Christ's merits, I entreat thy Divine Majesty, that thou would'st c not enter into Judgment with thy servant, neither by extream to mark what I have hitherto done amiss; for if thou dost, then no Flesh can be justified in thy sight, nor any living stand in thy Presence; but be thou merciful unto me, and d wash away all the uncleanness of my Sins with the Merits of that precious blood which Jesus Christ has shed for me: And seeing that he has born the e burthen of that Curse which was due to my Transgressions, O Lord, deliver me from my Sins, and from all those Judgments which hang over my Head, as due unto me for them: and separate them f as far from thy presence as the East is from the West: bury them in the g burial of Christ, that they may never have power to rise up against me, to shame me in this Life, or to h condemn me in the World which is to come. And I beseech thee, O Lord, not only to wash away my Sins with the Blood of thine i immaculate Lamb, but also to purge k my Heart by thy Holy

* Deut. 27, 26. Dan. 2, 11. Gal. 3, 10. Esdras 6, 13. Lam. 3, 22. & Psal. 130, 7. a Psal. 5, 7. b Psal. 113, 5. c Psal. 143, 2. d Ezek. 36, 25. 1 John 1, 9. e Gal. 3, 13. f Psal. 103, 12. g Col. 2, 12, 13. h Eph. 2, 5, 6. i 1 John 1, 29. k Psal. 51, 7, 10.

Spirit from all the Dross of my natural Corruption, that I may feel thy Spirit more and more / killing my Sin in the *Power* and *Practice* thereof; so that I may with more freedom of *Mind*, and liberty of *Will*, serve thee the *everlasting God*, in *Righteousness* and *Holiness* this Day. And give me Grace, that by the Direction and Assistance of the same thy *Holy Spirit*, I may persevere to be thy *faithful* and *unfeigned* Servant unto my Life's end; that when this *mortal Life* is ended, I may be made a partaker of *Immortality* and *everlasting happiness* in thy Heavenly Kingdom. In the mean Time, O Lord, whilst it is thy blessed Will and Pleasure that I may continue to spend and end that *small number* and remnant of Days, which thou hast appointed for me to live in this Vale of Misery, o ' Teach me so to number my Days, that I may apply my Heart unto Wisdom. And as thou dost add Days unto my Life, so, good Lord, I beseech thee, add *Repentance* and *Amendment* of my Days, that as I grow in *Years*, so I may encrease in *Grace* and *Favour* with thee and all thy People. And to this end give unto me a Supply of all those Graces which thou know'st to be wanting in me, and necessary for me, with an encrease of all those good Gifts wherewith thou hast already endow'd me, that so I may be the better *enabled* to lead such a *godly Life* and *honest Conversation*, as that thy Name may be thereby glorified, *others* may take good Example by me, and my Soul may more cheerfully feed on the *Peace* of a good *Conscience*, *p* and be more replenish'd with the Joy of the *Holy Ghost*. And here, O Lord, according to

1 Gal. 4, 24, 25. *m* Luke 1, 74, 75. *n* Matt. 24, 23.
o Psal. 90, 12. *p* Rom. 14, 17.

my

my bounden Duty, I give thee most humble and hearty Thanks for all those Blessings which of thy Goodness thou hast bestowed upon me; and namely, for that thou hast, of thy free Love, according to thine eternal *q* ' Purpose, elected me before the Foundation of the World' was laid, unto *Salvation* in *Jesus Christ*; for that thou hast created me after thine *r own Image*, and hast begun to restore that in me which was *lost* in our *first Parents*; for that thou hast effectually call'd me by the working of thy *Spirit*, *s* in the *preaching of the Gospel*, and receiving of the *Sacrament*, to the Knowledge of thy saving Grace, and *t* Obedience of thy blessed *Will*, for that thou hast bought and redeem'd me with the *Blood of thy only begotten Son*, from the *Torments of Hell*, and *Thrall of Satan*; for that thou hast by *Faith u in Christ* freely justified me, who am by *Nature the Child of Wrath*; for that thou hast in good measure *w* *sanctified* me by thy holy Spirit, and given me so large a time to repent, together with the Means of *Repentance*. I thank thee likewise, good Lord, for my *Life, Health, Wealth, Food, Raiment, Peace, Prosperity, and Plenty*, and for that thou hast preserv'd me this *Night* from all *Perrils and Dangers of the Body and Soul*, and hast brought me safe to the beginning of this Day. And as thou hast awaken'd my Body from Sleep, so I beseech thee to awaken my Soul from carnal Secularity, and as thou hast caus'd the *Light of the Day* to shine in my bodily *Eyes*, so, good Lord, cause the *Light of thy Work and Holy Spirit* to illuminate

q Eph. 1, 6. Mat. 23, 34. *r* Gen. 9, 6. Eph. 4, 24. Col. 3, 10. *s* Rom. 8, 28. Mat. 22, 3. *t* 1 Pet. 2, 18, 19. Rev. 5, 9. *u* Rom. 3, 28. Gal. 2, 16. Eph. 1, 3. *w* 1 Cor. 6, 11. 1 Pet. 2, 2. 2 Pet. 3, 9.

my *x* Heart; and give me Grace, as one of thy Children of *y* Light, to walk in all holy Obedience before thy Face this Day; and, that I may endeavour to keep Faith and a clear Conscience *z* towards thee, and towards all Men, in all my Thoughts, Words, and Dealings: And so, good Lord, bless all my Studies and Actions which I shall take in hand this Day, as that they may tend to thy Glory, the Good of others, and the Comfort of my own Soul and Conscience in that Day, when I shall make my final Accounts unto thee for them. Oh! my God, keep thy Servant, that I do no evil unto any Man this Day; and let it be thy blessed Will, not to suffer the Devil, nor his wicked *a* Angels, nor any of his evil Members, or my malicious Enemies, to have any Power to do me any Hurt or Violence: But let the Eye of thy holy Providence watch over me for good, and not for evil, and command thy *b* holy Angels to pitch their Tents round about me, for my defence and safety, *c* in my going out and coming in, as *d* thou hast promis'd they should do about them that fear thy Name: For *e* into thy Hands, O Father, I do here commend my Soul and Body, my Actions, and all that ever I have, to be guided, defended, and protected by thee; being assur'd, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this Day shall thro' frailty forget thee, yet, Lord, I beseech thee, do thou *f* in Mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole Church and chosen Peo-

x Eph. 5, 13. *y* Luke 16, 8. Phil. 2, 15. *z* Acts 24, 16. *a* Zech. 3, 2. *b* Psal. 34, 7. *c* Psal. 91, 11. *d* Psal. 31, 5. *e* Luke 23, 46. *f* Nehem. 13, 31.

ple,

le, wheresoever they live upon the face of the Earth; defend them from the Rage and Tyranny of the Devil, the *World*, and *Antichrist*: Give thy Gospel a free and joyful passage thro' the *World*, for the *Conversion* of those who belong to thine *Election* and *Kingdom*.

Bless the *Churches* and *Kingdoms* wherein we live with *h* the Continuance of *Peace*, *Justice*, and *true Religion*: *i* Bless our gracious Sovereign Lord King George II. and all the Royal Family; encrease in *k* them all *heroical Gifts* and *spiritual Graces*, which may make them fit for those Places for which thou hast ordain'd them. Direct all the *Commons* in *true Religion*, *Justice*, *Obedience*, and *Tranquility*: Be merciful unto all the *Brethren* which fear thee, and call upon thy *Name*, and comfort as many among them as are *l* sick, and comfortless in *Body* or *Mind*; especially be favourable to all such as *suffer* any *Trouble* or *Persecution* for the *Testimony of thy Truth*, and the holy *Gospel*; *m* and give them a gracious *Deliverance* out of all their *Troubles*, which way it shall seem best to thy *Wisdom*, for the glory of thy *Name*, the further enlarging of the *Truth*, and the more ample encrease of their own *n* *Comfort* and *Consolation*. Hasten thy coming, O blessed Saviour! and end these *sinful Days*; and give me *Grace*, that like a *wise o Virgin* I may be prepar'd with *Oil* in my *Lamp*, to meet thee, the sweet *Bridegroom* of my *Soul*, at thy coming, whether it be by the *Day of Death*, or of *Judgment*; and then, Lord *Jesus*, come when thou wilt, *p* even Lord *Jesus* come quickly. These and all

h Psal. 51, 18, 19. Isa. 39, 8. *i* Psal. 72. 1 Tim. 2. 2. *k* 1 Tim. 2, 2. *l* Jam. 5, 15. *m* Heb. 11, 36, 1 Cor 10, 13. 2 Tim. 2, 9. *n* 2 Cor. 1, 6, &c. *o* Mat. 25, 1, 2. &c. *p* Rev. 22. 20. all

all other Graces, which thou *know'st* needful and necessary for me, this Day and evermore, I humbly beg and crave at thy hands, Oh Father, giving thee thy Glory in that Form of Prayer which Christ himself hath taught me to say unto thee, *Our Father which art in Heaven, hallowed be thy Name, &c.*

Meditations to stir us up to Morning Prayer.

IF when thou art about to pray, Satan should suggest that thy Prayers are too long, and that therefore 'twere better either to omit Prayers, or else to cut 'em shorter; meditate, that Prayer is thy *a* spiritual Sacrifice, *wherewith God is well pleas'd*, and therefore 'tis so displeasing to the Devil, and irksome to thy Flesh: Bend therefore thy *Affections* (will they, nill they) to so holy an Exercise, assuring thy self, that it doth by so much the more please God, by how much the more displeasing to thy Flesh.

2. Forget not how the Holy Ghost puts it down as a special *Note of Reprobates*; b 'They call not upon the Lord, they call not upon God. And when *Eliphaz* suppos'd that c *Job* had cast off the Fear of God, and that God had cast Job out of his Favour, he chargeth him, that he restrain'd Prayer before God; making that a sure *Note of the one*, and a sufficient *Cause of the other*. On the other side, that God hath promis'd that d 'Whosoever shall call on his Name shall be saved;' 'tis certain that he who maketh no Conscience of the Duty of Prayer, hath no Grace of the Holy Spirit in him; for the Spirit of Grace and Prayer are one, and

a Heb. 13, 15, 16, b Psal. 14, 4. & 53. 4. c Job 15.
d Rom. 10, 13.

therefore *e* Grace and Prayer go together: But he that can from a *penitent* Heart (Morning and Evening) pray unto God, 'tis sure that he hath his measure of *Grace* in this World, and he shall have his Portion of *Glory* in the Life which is to come.

3. Remember, that as loathing of Meat, and painfulness of speaking, are two Symptoms of a sick Body; so irksomness of Praying when thou talkest with God, and *carelessness* in hearing when God by his *Word* speaks unto thee, are two sure signs of a sick Soul.

4. Call to mind the *zealous* Devotions of the Christians in the Primitive Church, who spent many whole Nights and Vigils in *Watching* and *Praying* for the forgiveness of their Sins, and that they might be found ready at the coming of Christ; and how that *David* was not content to * pray at Morning, at Evening, and at Noon, but would also rise up at Midnight to pray unto God: And if Christ did chide his Disciples, because they would not g watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in Prayer but one quarter of an Hour? If thou hast spent divers Hours in seeing a vain Masque or Play, yea, whole Days and Nights in Carding and Dicing, to please thy *Flesh*, be asham'd to think a Prayer of a quarter of an Hour long, to be too long an Exercise for the Service of God.

5. Consider, that if the *Papists*, in their blind Superstition, do in an unknown, and therefore

e Zech. 12, 10. *Psal. 55, 16, 17. *f* Psal. 119. 26. *g* Mat. 26, 40.

h *unedifying Tongue* (fit only for the Children of *i mystical Babylon*) mutter over upon their *k Beads* every Morning and Evening, so many Scores of *Ave-maries*, *Pater-nosters*, and idolatrous Prayers; How shall they in their *superstitious* Devotion rise up in *Judgment* against thee, professing thy self to be a true Worshipper of Christ! If thou thinkest these Prayers to be too long a Task, being shorter for *quantity* than theirs, but far more profitable for *quality*, tending only to God's glory and thy good; and so compil'd of Scripture Phrase, as that thou may'st speak to God as well as his own Holy Words as in thine own Native Language: Be asham'd, that Papists, in their superstitious worshiping of Creatures, should shew themselves more devout than thou, in the sincere worshiping of the *true* and *l only God*. And indeed, a Prayer in private Devotion should be one continued Speech, rather than broken Fragments.

6. Lastly, When such Thoughts come into thy Head, either to keep thee from Prayer, or to distract thee in praying, remember that those are the *n Fowls* which the Evil one sends to devour the good Seed, and the Carcases of thy spiritual Sacrifices; but endeavour, with *o Abraham*, to *drive them away*. Yet notwithstanding, if thou perceivest at some times that thy Spirits are dull, and thy Mind not apt for Prayer and holy Devotion, strive not *too much for that Time*, but humbling thy self at the sense of thine Infirmary and Dulness, knowing that God accepteth the *p willing Mind*, (tho'

h 1 Cor. 14, 14. i Gen. 11, 70. Rev. 17, 5. *k* A Superstition. l John 17, 3. n Mat. 13, 4, 19. o Gen. 25 11. p Mat. 26, 41.

be oppress'd with *q* the heaviness of the *Flesh*) endeavour the next time to recompense this dulness by redoubling thy Zeal; and for the Time present commend thy Soul to God in this or the like short Prayer.

Another shorter Morning-Prayer.

O Most gracious God and Merciful Father, I thine unworthy Servant do here acknowledge, that as I have been born in Sin, so I have liv'd in Iniquity, and broken every one of thy Commandments in Thought, Word, and Deed, following the Desires of mine own Will, and Lusts of my *Flesh*, not caring to be govern'd by thy holy Word and Spirit; and therefore I have justly deserv'd all shame and misery in this Life, and everlasting condemnation in Hell fire, if thou should'st but deal with me according to thy Justice and my Desert. Wherefore, O Heavenly Father! I beseech thee (for thy Son *Jesus Christ's* sake, and for the Merits of that bitter Death, and bloody Passion which I believe that he has suffer'd for me) that thou would'st pardon me, and forgive unto me all my Sins, and deliver me from the shame and vengeance which is due to me for them: And send thy Holy Spirit into my Heart, which may assure me, that thou art my Father, that I am thy Child, and that thou lov'st me with an unchangeable Love; and let the same thy good Spirit lead me in thy Truth, and crucify in me more and more all worldly and carnal Lusts, that my Sins may more and more die in me, and that I may serve thee in unfeigned Righteousness

q 2 Cor, 8, 12.

and

and Holiness this Day, and all the Days of my Life that when this mortal Life is ended, I may (thro' thy Mercy in Christ) be made partaker of everlasting Glory in thy Heavenly Kingdom. And here, O Lord, from the bottom of my Heart I thank thee for all thy Blessings which thou hast bestow'd upon my Soul and Body, for 'electing me in thy Love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my Youth up,' until this present Day and Hour, by thy most gracious *Providence*.

I thank thee more especially, for that thou hast defended me *this Night* from all Perils and Dangers, and hast brought me safe to the beginning of this Day: And now (good Lord) I beseech thee, keep me this Day from all Evil that may hurt me, and from falling into any gross Sin that should offend thee. Set thy *Fear* before mine Eyes, and let thy Spirit so rule my Heart, that all that I shall *think, do, or speak* this Day, may tend to thy *Glory*, the good of others, and the peace of mine own Conscience: And to this end I commend my self, and all my Ways and Actions, together with all that do belong unto me, unto thy gracious *Direction* and *Protection*, praying thee to keep both them and me from all *Evil*, and to give a Blessing to all our honest *Labours* and *Endeavours*. Defend thy whole Church from the Tyranny of the World, and of Antichrist: Preserve our gracious King from all Conspiracies and Treasons; grant him a long and prosperous Reign over us: Bless the rest of the Royal Family, endue them with thy Grace, and defend them from all Evil. Bless all our *Ministers* and *Magistrates* with those Graces and Gifts which thou know'st *necessary* for their Places. Be favourable to all that *fear* thee, and tremble at thy Judgments.

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ments. Comfort all those that are sick and comfortless. Lord, keep me in a continual readiness, by *Faith* and *Repentance*, for my last End, that whether I live or die, I may be found thine own, to thine eternal Glory, and mine everlasting Salvation, through *Jesus Christ* my only *Saviour*; in whose blessed Name I beg these Mercies at thy hands, and give unto thee thy Praise and Glory, in that Prayer which he has sanctified with his own Lips saying, *Our Father which art in Heaven, hallowed be thy Name, &c.*

Further Meditations, to stir up to Prayer in the Morning.

THINK not any Business or Haste (though never so great) a sufficient Excuse to omit Prayer in the Morning, but *meditate*,

1. That the greater thy Business is, by so much the more need thou hast to pray for *God's good speed* and *Blessing* thereon, seeing 'tis certain, that *nothing can prosper without his Blessing*.

2. That many a Man, when he thought himself *surest*, has been soonest cross'd, so may'st thou.

3. That many a Man has gone out of his Door, and never come in again: Many a Man who rose well and living in the Morning, has been seen a dead Man ere Night; so may it befall thee: And if thou be so careful, before thou goest abroad to drink, to fence thy Body against ill *Airs*, how much more careful should'st thou be to pray, to preserve thy Soul from evil *Temptations*!

4. That the Time spent in Prayer never *hindereth*, but *furthereth* and *prospereth* a Man's Journey and Business.

5. That

5. That in going abroad into the *World*, thou goest into a *Forest* full of unknown *Dangers*, where thou shalt meet many *Bryars* to tear thy good Name, many *Snares* to trap thy *Life*, and many *Hunters* to devour thy Soul: 'Tis a Field of pleasant Grass but full of poisonous *Serpents*; adventure not therefore to go naked among these *Bryars* till thou hast pray'd *Christ* to cloath thee with his Righteousness, nor to pass thro' these *Snares* and *Ambushments* till thou hast pray'd for *GOD's Providence* to be thy *Guide*; nor to walk *baresfoot* thro' this *snaky Field*, till having 'thy Feet shod with the preparation of the Gospel of Peace,' thou hast pray'd to have still 'the brazen Serpent in the Eyes of thy Faith;' that so, if thou comest not home holier, thou may'st be sure not to return *worse* than when thou went'st out of *Door*.

Therefore, tho' thy *Haste* be never so much, or thy *Business* never so great; yet go not about it nor out of thy *Doors*, 'till thou hast at least us'd this, or the like short *Prayer*.

A brief Prayer for the Morning

O Merciful Father! for *Jesus Christ's* sake, beseech thee, forgive me all my *known* and *secret* Sins, which in *Thought*, *Word*, or *Deed* have committed against thy Divine Majesty, and deliver me from all those *Judgments* which are due unto me for them; and *sanctify* my Heart with thy Holy Spirit, that I may henceforth lead a more godly and religious Life. And here, O Lord I praise thy Holy Name, for that thou hast refresh'd me this Night with *moderate* Sleep and Rest. I beseech thee likewise, defend me this Day from all Perils and Dangers of *Body* and Soul.

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And to this end I commend my self, and all my Actions unto thy blessed Protection and Government, beseeching thee that (whether I live or die) I may live and die to thy Glory, and the Salvation of my poor Soul, which thou hast bought with thy precious Blood. Bless me therefore, O Lord, in my going out and coming in, and grant that whatsoever I shall think, speak, or take in hand this Day, may tend to the glory of thy Name, the good of others, and the comfort of mine own Conscience, when I shall come to make before thee my last Accounts. Grant this, O Heavenly Father, for Jesus Christ thy Son's sake, in whose blessed Name I give thee thy Glory, and beg at thy hands all other Graces, which thou seest to be needful for me in this Day and ever, in that Prayer which Christ himself has taught me, saying, *Our Father*, &c.

Meditations directing a Christian how he may walk all the Day with GOD, like Enoch.

HAVING thus begun, keep all the Day after as diligent a Watch as thou canst, over all thy Thoughts, Words, and Actions, which thou may'st easily do, by craving the Assistance of * *God's Holy Spirit*, and observing these few Rules :

First, for thy Thoughts.

1. **B**E † careful to suppress every Sin in the first Motion ; dash b *Babylon's Children* (whilst they are young) against the Stones. Tread (betimes) c the *Cockatrice's Egg*, lest it break out into a *Serpent*. Let Sin be to thy Heart a *Stranger*, not a *home-dweller*. Take heed of falling oft into the

* Rom. 8, 26. † Eph. 4, 27. b Psal. 137. 9, c Isa. 59, 5.
O same

same Sin, lest the Custom of sinning d take away the Conscience of Sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear G O D, nor reverence Man.

2. Suffer not thy *Mind* to feed itself upon any Imagination which is either impossible for thee to do, or unprofitable if it be done; but rather think of the *World's Vanity*, to condemn it; of *Death*, to expect it; of *Judgment*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

3. Desire not to fulfil thy *Mind* in all Things, but learn to deny thyself those Desires (tho' never so pleasing to thy Nature) which being attain'd, will draw either Scandal on thy Religion, or Hatred to thy Person. Consider in every Thing the End, before thou attempt the Action.

4. Labour daily more and more to see thy own Misery thro' Unbelief, Self-Love, and wilful breaches of God's Laws; and the necessity of God's Mercy, thro' the Merits of Christ's Passion, to be such, that if thou wert demanded, *What is the vilest Creature upon Earth?* thy Conscience may answer, *My own self, by reason of my great Sins.* And if on the other side thou wert ask'd what thou esteem'st to be the most precious thing in the World? thy Heart might answer, *One Drop of Christ's Blood to wash away my Sins.* And as thou tenderest the Salvation of thy Soul, live not in any wilful filthiness; for true Faith and the purpose of sinning can never stand together.

5. Approve thy self to be a true Servant of Christ, not only in thy general Calling, as in the frequent use of the Word and Sacraments, but also in thy particular, in making Conscience to eschew every

d. Zech. 8, 17. Prov 6, 14.

known

known Sin, and to obey God in every one of his Commandments; like *Josias*, who turn'd to God with all his Heart, according to the Law of Moses; And *f Zachary and Elizabeth*, who walk'd in all the Commandments of God without Reproof. But if at any time, thro' frailty, thou slippest into any Sin, lie not in it, but speedily rise out of it by unfeigned Repentance, praying for Pardon 'till thy Conscience be pacify'd, thy hatred of Sin encreas'd, and thy purpose of amendment confirm'd.

6. Beware of affecting *Popularity* by Adulation, the end never proves good; and tho' attain'd by due Deserts, yet manage it wisely, lest it prove more dangerous than Contempt; for States desire but to keep down whom they condemn for their Unworthiness, but to cut off whom they envy for their Greatness: He therefore is truly prudent who (considering the Premises) neither affecteth nor neglecteth Popularity. But in any wise take heed of harbouring a discontented Mind, for it may work thee more woe than thou art aware of. 'Tis a special Mercy, in the multitude of so many Blessings as thou dost enjoy, to have some Crosses: God gives thee many Blessings, lest thro' want (being his Child) thou should'st despair; and he sends thee some Crosses, lest by too much Prosperity (playing the fool) thou should'st presume. Many who have mounted to great Dignities, would have contented themselves with meaner, had they known their great Dangers: Affect therefore Competency, rather than Eminency; and in all thy Will ever have an Eye to God's Will, lest thy self-action turn to thine own destruction. Happy the Man, who in this short Life is least known

of the World, so that he doth truly know God and himself! Whatsoever *Cross* therefore thou hast to *discontent* thee, remember that 'tis less than thy Sins have *deserv'd*. Count therefore Christ thy chiefest Joy, and Sin thy greatest Grief; esteem no Want to the Want of Grace, nor any Loss to the Loss of *God's Favour*, and then the *Discontentment* for *outward Means* shall the less perplex thine *inward Mind*. And as oft as *Saton* shall offer any motion of *Discontentment* to thy Mind, remember St. *Paul's* Admonition, *l* ' We brought nothing into this World, and it is certain we can carry nothing out: And having Food and Raiment, let us be therewith content. But they that will be rich fall into Temptation, and a snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.' Pray therefore with wise *m* ' Agur, O Lord, give me neither Poverty nor Riches: Feed me with Food convenient for me, lest I be too full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take thee Name of my God in vain.

7. Bestow no more thought upon *world'y things* than thou needs must, for the Discharge of thy *Place*, and the *n* maintenance of thy *Estate*; but still let thy Care be greater for *o heavenly* than *earthly things*; and be more griev'd for a *Dis honour p* done to God, than for any Injury offer'd to thy self: But if any private Injury be offer'd unto thee, bear it as a Christian with Patience. Never was an innocent Man wrong'd, but if he patiently bear his Cross, he overcame in the End: But *thy Good*

l 1 Tim. 6, 7, 8, 9, *m* Prov. 30, 8, 9 *n* 1 Tim. 6, 8, 9. Gen. 28, 20. *o* Col. 3, 1, 2. Phil. 3, 20. *p* Josh. 7, 9. Psalm 130, 21, &c,

Name in the mean while is wounded, bear that also with Patience; for he that *at the last Day* will give thy Body a Resurrection, will as sure, in his good time, grant thee a Resurrection to thy *Good Name*. If impatiently thou *frettest* and *vexest* at thy *Wrongs*, the Hurt which thou dost thy self is more than *that* which thine Enemy can do to thee. Neither canst thou more rejoice him, than to hear that it *thoroughly vexeth thee*. But if thou canst shew Patience on Earth, God will shew himself just from Heaven. Pray for him; for if thou be a good Man thy self, thou canst not but rejoice, if thou should'st see thy worst Enemy to become a good Man too: But if he still continueth in his Malice, and encreaseth in his Mischief, give thou thy self unto Prayer, committing thyself, and commending thy Cause unto the *Righteous Judge* of Heaven and Earth, saying with *Jeremiah*, m 'O Lord of Hosts, that judgest righteously, and try'st the reins of the Heart, Vengeance is thine, and unto thee have I open'd my Cause.' In the mean while 'wait (with *David*) on the Lord; be of good Courage, and he shall comfort thine Heart.'

8. The more others *commend thee* for an excellent Act, be thou the more *humble in thine own Thoughts*. Affect not the vain Praises of Men; the Blessed Virgin was troubled when she was *truly* prais'd of an Angel. They shall be prais'd of *Angels in Heaven*, who have eschew'd the Praises of *Men on Earth*. Neither need'st thou praise thy self; deal but uprightly, n *others* will do that for thee. Be not thou *curious* to know other *Mens*

m Jer, 11, 20. n Psal. 49, 18.

Doings, but rather be careful that no Man know any ill dealings by thee.

9. Esteem no Sin little, for the curse of God is due to the least, and the least would have damn'd thee, had not the Son of God dy'd for thee: Bewail therefore the *Misery* of thine own State, and as Occasion is minister'd, *o* mourn for the *Iniquity of the Time*: Pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the *p shortness of thy Life*, and certainty of *Death*; and wish rather a *good Life*, than a long: For as *one Day* of Man's Life is to be preferr'd before the longest Age of a *Stag* or *Raven*, so *one Day* spent *religiously*, is to be higher valued than a Man's whole Life that is consumed in *Prophaneness*.

Cast over therefore, once every Day, the number of thy Days, by *subtracting* those that are past (as being vanish'd like yester-night's Dream) contracting them that are to come, (since the one half must be slept out, the rest made uncomfortable by the *Troubles of the World*, thy own *Sickness*, and the *Death of Friends*) counting the only present day thine; which spend as if thou wert to spend no more.

Secondly, For thy Words.

1. **R**emember that thou must answer for every *q idle Word*, and that in *r multiloquy* the wisest Man shall *over-shoot* himself. Avoid therefore all *tedious* and idle Talk, whereof seldom ariseth *Comfort*, many times *Repentance*: Especially beware of rash Answers, when the *Tongue out-runs*

o Ezek. 9, 4. Psal. 66, 9, 10. Mark 3, 5. *p* Psal. 90, 9, 10, 15. *q* Matt. 12, 36. *r* Prov. 10, 19.

the

the Mind. The *Word* was thine whilst thou kept'st it in, 'tis another's as soon as 'tis out. O the shame, when a Man's own *Tongue* shall be produc'd a *Witness* to the Confusion of his own Face!

Let then thy Words be few, but *advised*, *forethink* whether *that* which thou art to speak be fit to be spoken; affirm no more than what thou know'st to be true; and be rather *silent*, than speak to an ill or to no purpose.

2. Let thy *Heart* and *Tongue* ever go together in *Honesty* and *Truth*; hate & Dissembling and Lying in another, detest it in thyself, or God will detest thee for it; for *He hateth a Lyar and his Father the Devil alike*: And if once thou be discover'd to make no *Conscience of Lying*, no Man will believe thee when thou speakest a *Truth*; but if thou lovest *Truth*, more Credit will be given to thy *Word* than to a *Lyar's Oath*. Great is the Possession which *Satan* has in those, who are so accusom'd to Lying that they will lye tho' they get nothing by it *themselves*, nor are compell'd unto it by *others*. Let not thine Anger remain when thou see'st the Cause remov'd; and ever distinguish 'twixt him that offendeth of *Infirmity* (or against his *Will*) and him who offendeth *x maliciously*, and of *set purpose*, let the one have *Pity*, and the other *Justice*.

3. Keep thy *Speech* as clean from all *Obscenity* as thou would'st thy Meat from Poyson: And let thy Talk be *y gracious*, that he who hears thee may grow *better* by thee; and be evermore earnest

s Jam. 1, 19. t 1 Pet. 2, 1. Psal. 3, 2. u Prov. 6, 30.
Acts 3, 17. 1 Tim. 1, 13. x Psal. 59, 3, 5. & 101,
7. y Eph. 4, 29. Psal. 1, 2. Prov. 31, 26.

when thou *z* speak'st of *Religion*, than when thou talk'st of *Worldly Matters*.

If thou *perceivest* that thou hast *erred*, persevere not in thine *Error*: Rejoice to find the Truth, and magnify it. Study therefore three Things especially; to *understand well*, to *lay well*, and to *do well*.

And when thou meet'st with *God's Children*, be sure to make some holy Advantage by them, learn of them all the good thou can'st, and communicate with them all the good Things that thou knowest. The more good thou teachest others, the more will God still *a* minister unto thee: For, as the *Gifts of Men*, by much using, do perish and decrease, so the *Gifts of GOD*, by much using, do the more grow and encrease; like the *b Widow's Pitcher* of Oil, which the more it pour'd to fill other Vessels, the more it was replenish'd in itself.

4. Beware that you believe not all *that is told you*, and that you tell not *z* all *that you hear*; for if you do, you shall not long enjoy true Friends, nor ever want great *Troubles*: Therefore in *Accusations*, be first assur'd of the Truth, then *censure*. And as thou tender'st the Reputation of an honest Heart, never let *Malice in Hatred* make thee to reveal that which *Love in Friendship* bound thee a long time to conceal. But, for fear of such After-claps observe Two Things:

First, Tho' thou hast many *Acquaintance*, yet make not any *thy familiar Friend*, but he *that truly fears God*: such an one thou never need'st to fear. For tho' you should in some Particulars fall out,

z Psal. 139, 21. & 69, 9. *a* Mark 4, 24, 25. *b* 2 Kings 4, 9. *c* Eccles. 3, 7. Luke 2, 19.

et *Christian Love*, the main ground of your Friendship, will never fall away; and the *Fear of God* will never suffer him to do thee any Villany. Secondly, do nothing in sight of a *civil Friend*, for which thou canst not be safe unless it be conceal'd, nor any thing, for which (if just Cause be offer'd) thou need'st fear him, if he proves thine unjust Enemy: If thou hast done any thing amiss, ask God Forgiveness, and persuade thyself, rather than thy Friend, to keep thine own Counsel: For, be assur'd, that what Friendship soever is grounded upon any other Cause than true Religion, if ever *that Cause fail*, the Friendship falleth off: And the rather, because that as God breeds among Men *Truth, Peace, and Amity*, that we should live to do one another good, so the *Devil* daily soweth *d Falshood, Discord, and Enmity*, to cause (if he can) the *dearest Friends* to devour one another.

5. Make not a Jest of another Man's Infirmary; remember thine own. Abhor the *frothy Wit* of a filthy Nature, whose *Brains* having once conceiv'd an odd Scoff, his Mind travails (as a Woman with Child) till he be deliver'd of it; yea, he had rather lose his best Friend, than his worst Jest. But if thou be dispos'd to be merry, have a special care of three Things:

1. That thy *Mirth* be not against *Religion*.

2. That it be not against *Charity*.

3. That it be not against *Chastity*; and then be as merry as thou *canst*, only in the Lord.

6. Rejoice not at the Fall of thine *Enemy*, for thou know'st not what shall be the manner of thine *own End*; but be more glad to see the *worst Man's*

d Eph. 5, 4. Psal. 15, 3. e Phil. 4, 4. Prov. 23, 17.
Amend

Amendment, than his *Punishment*. Hate no Man, for fear lest *Christ* loves him, who will not take it well that thou should'st *hate him whom he loveth*: *Christ* *f* loved thee when thou wast his *Enemy*; by the Merits therefore of his Blood he requireth thee, for his sake, to *love thine Enemy*; deny him (being a Christian) if thou darest: He asketh but Forgiveness for Forgiveness; the Forgiveness of an hundred Pence for the Forgiveness of *g* Ten Thousand Talents, of sixty hundred thousand Crowns for Ten Crowns: Petty Forgiveness of Man for the Infinite Forgiveness of Almighty GOD! Tho' thou thinkest thine *Enemy* unworthy to be forgiven, yet *Christ* is worthy to be obey'd.

7. When the Glory of GOD, or Good of thy Neighbour doth require it, speak the Truth, and fear not the Face of Man; *b* the Frown of a Prince may sometimes be the Favour of GOD: Neither shall *Flattery* still hold in Credit, nor *Truth* always continue in Disgrace.

8. Ever think him a true Friend who tells thee secretly and plainly of thy Faults: He that sees thee offend, and tells thee not of thy Fault, either *flatters* thee for Favour, or dares not *displease* thee for Fear. Miserable is his Case who, when he needs, has none to admonish him! Reprehension, be it just, be it unjust, come it from the Mouth of a Friend, or of a Foe; it never doth a wise Man harm; for if it be true, thou hast a Warning to amend; if it be false, thou hast a Caveat what to avoid: So every way it makes a wise Man better, or wariier. But if thou canst not endure to be repre-

f Rom, 5, 8, 10. Eph. 2, 4. *g* Matt. 18, 24, 28.
b Psal. 1, 19.

ended, do then nothing worthy of Reprehension.

9. Speak not of God, but with *i* Fear and Reverence, and as in his *sight* and *bearing*; for seeing we are not worthy to use his holy Name in our Mouths, much less ought we to abuse it vainly in our Talk: But *ordinarily* to use it in *vain*, *rash*, or *false Oaths*, is an undoubted Sign of a Soul that never truly fear'd God. Pray therefore with *David*, when thou art to speak in any *matter* that may move Passion, & 'Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.

10. Lastly, In *l* praising be discreet; in *m* saluting, *n* courteous; in *o* admonishing, friendly; in *p* forgiving, merciful; *p* in promising, faithful; and countiful in *q* recompensing good Service, making not the Rewards of *Virtue* the Gifts of *Favour*.

Thirdly, For thy Actions.

DO no Evil, tho' thou might'st, for God will not suffer the *r* least Sin (without *bitter Repentance*) to escape unpunish'd: Leave not undone any *Good* that thou canst do; but do nothing without a Calling, nor any thing in thy Calling, till thou hast first taken *s* Counsel of *God's Word* of the *Lawfulness* thereof, and pray'd for his Blessings upon thy Endeavour, and then do it *in the Name of God*, with cheerfulness of Heart, committing the Success unto Him, in whose Power it is to bless with his Grace whatsoever Business is intended to his Glory.

i Deut. 28, 58. & Psal. 141, 3. *l* 1 Pet. 5, 12. *m* Rom. 12, 10. *n* 1 Thess. 5, 26. *o* 2 Thess. 3, 5. Levit. 19, 17. *p* Psal. 15, 4. *q* Deut. 15, 13, 14. *r* Psal. 119, 101. *s* 1 Sam. 30, 8.

2. When

2. When thou art *tempted* to do an *evil Work*, remember that *Satan* is where his Business is. Let not the Child of God be the Instrument of so *base a Slave*; hate the *Work*, if thou abhorrest the *Author*. Ask thy *Conscience* these two Questions, *u* 'Would I have another do this unto me? what shall I answer Christ in the Day of my *w* Accounts, if contrary to my Knowledge and Conscience I shall do this Wickedness and sin against him? And remember, with *Joseph*, *x* that tho' no Man seeth, yet GOD seeth all: Fly therefore (with *Joseph*) from all Sins, as well those that are *secret*, in the Sight of GOD, as those that are manifest in the Eyes of *Men*; for God, as he is *just*, without speedy Repentance, will bring thy secret Sins, as he did *David's* to the *u* 'open Light, before all *Israel*, and before the Sun: *z* Be therefore as much afraid of secret Sins as of open Shame; and so avoid all in *general*, as that thou dost not allow to thyself any one *a* particular or darling Sin which the *Corruption of thy Nature* could best agree withal; for the crafty *Devil* can hold a Man's Soul as fast by one as by many Sins; and faster by that one which doth please thee, than by all those which begin to be *abominable* unto thee: And as thou desirest to avoid a Sin, so be careful to shun the *b* Occasion.

3. In effecting good Actions which are within the compass of thy *Calling*, distrust not God's Providence, tho' thou see the *Means* either wanting or weak: *c* And if Means do offer themselves, be sure that they be *Lawful*. And having got Law-

u 1 Cor. 7, 5. *z* Matt. 7, 12. *w* Luke 16, 2. 2 Cor. 6, 2. 2 Cor. 5, 10. *x* Gen. 39, 9, 11, &c. *y* 2 Sam. 12, 12. *z* Luke 8, 17. & 12, 2. *a* Prov. 5, 8, & 6, 27, *b* Eccl. 3. *c* Judges 7, 7.

fu

ful Means, take heed that thou rely not more upon them than upon God himself: Labour, in a lawful Calling, is God's ordinary Means, by which he blessed his Children with outward Things; pray therefore for God's *Blessing* upon his own *Means*. In earthly Business bear an heavenly Mind: Do thou thy best Endeavour, and commit the whole Success to the *fore-ordaining Wisdom* of Almighty God: Never think to thrive by those Means which God has accursed; that will not in the end prove * *Gain*, which is gotten with the Loss of thy Soul. In all therefore, both Actions and Means, endeavour, with *Paul*, to have † * always a clear Conscience towards G O D, and towards Men.

Look to yourselves, what Conscience ye have; For Conscience shall damn, and Conscience shall save.

4. Love all good Things for God's sake, but God for his own sake. Whilst thou hold'st God thy Friend, thou need'st not fear *d* who is thine Enemy; for either God will make thine Enemy to become thy *e* Friend, or will *f* bridle him, that he cannot hurt thee. No Man is *g* overthrown by his Enemy, unless that first his Sins have prevail'd over him, and that God hath left him to himself. He that would therefore be safe from the Fear of his Enemies, and live still in the *b* favour of his GOD, let him redeem the Folly of the Time past with serious Repentance, look to the Time present with religious Diligence, and take heed to the Time to come with careful Providence.

* Matt. 16, 26. † Acts 24, 16. *d* Ps. 118, 6, 7. Rom 8, 31. Prov. 16, 7. *e* Gen. 32, 3. Eccl. *f* Gen. 31, 7. *g* Num. 4, 42, 43, Eccl. *b* Psal. 37, 11, 12, 13.

P

5. Give

5. Give every Man the Honour due to his *Place*, but honour a Man more for his *Goodness* than for his *Greatness*; and of whomsoever thou hast receiv'd a *Benefit*, unto him (as God shall enable thee) remember to be thankful; acknowledge it lovingly unto Men, and pray for him heartily unto G O D; and count every Blessing receiv'd from God, as a Pledge of his eternal Love, and a Spur to a godly Life.

6. Be not proud for any *external* worldly Goods, nor for any *internal* spiritual Gifts. Not for *external* Goods, because that as they came *late*ly, so they will *shortly* be gone again; their Loss therefore is the less to be griev'd at. Not for any *internal* Gifts; for as God gave them, so will he likewise take 'em away, (if forgetting the Giver) thou shalt abuse his Gifts, to puff up thine Heart with a Pride of thine own Worth, and contemn others, for whose good Almighty God bestow'd those Gifts upon thee. Hast thou any one Virtue that moves thee to be self-conceited? Thou hast twenty Vices that may better vilify thee in thine own Eyes.

Be the same in the *sight of God*, who beholds thy Heart, that thou seem'st to be in the *Eyes of Men*, that see thy Face. Content not thy self with an *outward* good Name, when thy *Conscience* shall inwardly tell thee 'tis undeserv'd, and therefore none of thine. A *deserv'd* good Name for any Thing but for Godliness lasts little, and is less worth. In all the holy Scriptures I never read of an Hypocrite's Repentance, and no wonder; for whereas after Sin *Conversion* is left as a Means to cure all other Sinners, what means remain to *recover* him who hath converted *Conversion* it self into Sin? Woe therefore unto the Soul that is not, and yet still seemeth religious.

7. Mark

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7. Mark the fearful *Ends* of notorious Evil Men, to abhor their wicked *Actions*: Mark the Life of the *Godly*, that thou may'st imitate it, and his blessed *i End*, that it may comfort thee. *Obe* thy *Betters*, observe the *wise*, accompany the *honest*, and love the *Religious*: And, seeing the corrupt Nature of Man is prone to *Hypocrisy*, beware that thou use not the Exercise of Religion as *Master of Course* and *Custom*, without Care and Conscience, to grow more *holy and devout* thereby. Observe therefore how, by the continual Use of God's Means, thou feel'st thy special *Corruptions* weakned, and thy *Sanctifications* more and more encreas'd: And *k* make *no more* shew of Holiness *outwardly* to the World, than thou hast in the sight of God *inwardly* in thine Heart.

8. Endeavour to rule those who live under *thine Authority* rather by *Love* than by *Fear*; for to rule by *Love* is easy and safe, but *Tyranny* is ever accompanied with Care and Terror: *Oppression* will force the Oppressed to take any *Advantage* to shake off the *Yoke* that they are not able to bear: Neither will God's *Justice* suffer the Sway that is grounded on *Tyranny* long to continue. Remember, that tho' by *l humane Ordinance* they serve thee, yet by a *m more peculiar Right* they are God's *Servants*; yea, now being *Christians*, n. not as thy *Servants*, but *above-servants*, o *Brethren*, beloved in the Lord. Rule therefore over *Christians* (being a *Christian*) in Love and Mercy, like Christ thy Master.

i Numb. 23, 10. Psal. 37, 35, 36, 37. & Isa. 58, 5, 6. Mat. 23, 27, 28. Psal. 51, 17. 1 I Pet. 2, 13. m Lev. 25, 55. n Philem. 16. o 1 Cor. 9, 5.

9. Remember that, of all Actions, none makes a *Magistrate* more like *GOD* (whose *Viceregent* he is) than doing Justice *justly*: For the due Execution whereof,

First, Have ever an open Ear to the just Complaints of unjust Dealings.

Secondly, So lend one Ear to the *Accuser*, as that thou keep the other for the *Accused*: For he that decreeth for either Part both before he be heard, the Decree may be just, but himself is unjust.

Thirdly, In hearing both Parties, incline not to the right hand of *Affection*, or to the left of *Hatred*; as to believe Arguments of *Persuasion* for a Friend, before Arguments concluding for a *Foe*.

Fourthly, Deny not Justice, which is *Regia mensura*, to the meanest Subject; but let the Cause of the *poor* and *needy* come in equal Balance with the *rich* and *mighty*. If thou perceivest on the one side, in a Cause, *p* the high Hills of coming Advantage, powerful Combination, and violent Prosecution; and on the other side, the low Valleys of Poverty, Simplicity, and Desolation; prepare thy Way (as God doth) to Judgment by *q* raising Valleys and taking down Hills, equalling Inequality, that so thou may'st lay the Foundation of thy Sentence upon an even Ground. In Matters of Right and Wrong, 'twixt Party and Party, let thy Conscience be careful, rather *r Jus dicere*, to pronounce the Law that is made, *secundum allegata & probata*, than *Jus dare*, to make a Law of thy own on the Authority of *sic volo, sic jubeo*, fearing that Malediction,

p Judicious Sir Fr. Bacon's Essay on Judicature. *q* Luke 3, 4, 5. Isa. 40, 3. *r* 2 Chron. 19, 10. *s*

s Cursed

s, Cursed be he that removeth his Neighbour's Landmark. In Trials of *Life* and *Death*, let Judges, like *Elohim*, in *Justice* remember *Mercy*, and so cast the severe Eye of *Justice* upon the *Fact*, as that they look with the pitiful Eye of *Mercy* upon the *Malefactor*, wresting the rigour of *Law* to the favour of *Life*, where *Grace* promiseth Amendment: But if *Justice* requireth that one rather than unity must perish, and that a rotten *Member* must be cut off, to save the whole *Body* from putrifying, *Fiat justitia*. But whilst thou art pronouncing the Sentence of Judgment on another, remember that *thine own* Judgment hangs over thy Head. In all Causes therefore judge aright, for thou shalt be sure to find a *Righteous Judge*, before whom thou must shortly appear, to be judg'd thy self; at what time thou may'st leave to thy Friend this for thine Epitaph:

*Nuper eram Judex, jam judicis ante Tribunal
Subsistens paveo: judicor ipse modo.*

Many (I know not upon what Grounds) seem to be much aggriev'd with the *Laws* of the Land, but wiser Men may answer them with the Apostle, *Nos scimus bonam esse legem, modo Judex ea legitime utatur*; t *We know that the Law is good, if a Man use it lawfully*. And he shall be unto me a *righteous Judge*, whose Heart neither *corruption of Bribes*, *fear of Foes*, nor *favour of Friends* can withdraw from the *conscionable* Practice of these Precepts; and to that rare and venerable *Judge* I say with *Jehosaphat*, u^s Be of Courage, and do Justice, and the Lord will be with the good.

^s Deut. 27, 17. Hab. 5, 1. ^t 1 Tim. 1, 8. ^u Chr. 19, 18.

10. Lastly, Make not an *Occupation* of any *Recreation*, the *longest Use* of Pleasure is but *short*, but the *pains* of *Pleasure abus'd* are *eternal*. *w* Use therefore lawful *Recreations*, so far forth as it makes thee the *fitter* in *Body* and *Mind* to do more cheerfully the *Service* of *God*, and the *Duties* of thy *Calling*: Thy *Work* is great, thy *Time* is but *short*, and *x* he ^e who will recompense every *Man* according to his *Works*, standeth at the *Door*. Think how much *Work* is behind, how slow thou hast wrought in the time that is past, and what a *Reckoning* thou should'st make if thy *Master* should call thee *this Day* to *thine Accounts*. Be therefore careful henceforth to make the most *Advantage* of thy *short Time* that remains, as a *Man* would of an *old Lease* that were near *expiring*: And when thou disposest to *recreate* thy self, remember how small a *Time* is allotted for thy *Life*, and that therefore much of that is not to be consum'd in *Idleness*, *Sports*, *Plays*, and *toying Vanities*, seeing *the whole* is but a *short while*, tho' it be all spent in doing the best *Good* that thou canst; for *Man* was not created for *Sports*, *Plays* and *Recreation*, but *zealously* to serve *God* in *Religion*, and *conscionably* to serve his *Neighbour* in his *Vocation*, and by both to ascertain himself of *Eternal Salvation*: Esteem therefore the *Loss* of *y Time* as one of the greatest *Losses*. *Redeem* it carefully, to spend it wisely, that when that *Time* cometh that *z* thou may'st be no longer a *Steward* on *Earth*, thy *Master* may welcome thee with an *Euge bone serve*, and give thee a better

w Prov. 21, 17. Phil. 4, 8. *x* Rev. 22, 12. James 5, 9. *y* Ephes. 5, 16. *z* Luke 16, 2.

in

in Heaven, where thou shalt joyfully enjoy thy Master's Joys for evermore.

Meditations for the Evening.

At Evening, when thou preparest thy self to take thy Rest, meditate on these few Points.

1. **T**Hat seeing thy Days *b* are number'd, there is *one more* of thy number spent, and thou art now the nearer thy End by a Day.

2. Sit down a while, before thou goest to Bed, and consider with thy self what memorable Things thou hast *seen, heard, or read, that Day*, more than thou *saw'st, heard'st, or knowest before*, and make thy best Use of them: But especially call to mind what Sin thou hast committed that Day against GOD or Man; and what Good thou hast omitted, and humble thy self for both. If thou find'st that thou hast done *any Good*, acknowledge it to be God's Grace, and give him the Glory; and count that *Day lost* wherein thou hast not done *some Good*.

3. If by *Frailty, or strong Temptation*, thou shalt perceive that thou *hast committed* any grievous Sin or Fault, presume not to sleep until thou hast, upon thy Knees, made a particular *Reconciliation* with God in Christ for the same; both by confessing the Fault, and by fervent praying for the Pardon of the same. Thus making *thy Score even with Christ every Night*, thou shalt have the less to account for when thou art to make *thy final Reckoning* before his Majesty, in the Judgment Day.

b Psal. 90. Job 14, 5.

4. If

4. If thou hast fallen out with any in the Day, let not the Sun *c* go down in thine Anger that Night. If thy Conscience tells thee, that thou hast wrong'd him, acknowledge thine Offence, and entreat him to forgive thee: If he has wrong'd thee, offer him Reconciliation: and if he will not be reconcil'd, yet do thou from thy Heart forgive him, *Matt.* 5. 23. but in any Case presume not to be thy own Revenger, for in so doing thou dost God a *double Injury*; first, in offering to take the *Sword of Justice out of his Hand*, as tho' he were not *just*, having reserv'd the *execution of d* Vengeance to himself: Secondly, in *usurping Authority* over his Servant, without referring the Cause to his Hearing and Censure, being *his* and *thy* Master. Besides, thou art too partial to be a Revenger, for if thou be to execute Revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee, to forgive.

And in Testimony that thou hast freely forgiven him, pray unto God for the Forgiveness of his Fault, and the Amendment of his Life; and the next time that Occasion is offer'd (and it lies in *thy* power) do him good, and rejoice in doing it; for he that doeth good to his *e* Enemies, shews himself a Child of God; and his Reward is with God his *Father*.

5. Use not Sleep as a Means to satiate the foggy *litherness of thy Flesh*, but as a *Medicine* to refresh thy tired Senses and Members; *sufficient Sleep* quickeneth the *Mind*, and reviveth the *Body*, but

c Rom. 12, 19. *d* Matt. 3, 39. *e* Rom. 12, 20.

Immoderate Sleep dulleth the one, and fatteneth the other.

6. Remember that *many* go to *Bed* and never rise again, until they be *awaken'd* and *rais'd up* by the fearful Sound of the *lust Trumpet*: But he that *sleepeth* and *awakeneth* with *Prayer*, *sleepeth* and *awakeneth* with *Christ*. If therefore thou desirest to *sleep securely* and *safely*, yield up *thy self* into the hands of God whilst thou art waking, and so go to *Bed* with a Reverence of God's *Majesty*, and Consideration of thine own *Misery*, which thou may'st imprint on thy Heart, in some measure, by these and the like *Meditations*.

Read a Chapter in the same Order as was prescribed in the Morning, and when thou hast done, kneel down on both thy Knees, at thy Bed-side, or some other convenient place in thy Chamber, and lifting up thy *Heart*, thine *Eyes*, and *Hands* to thy Heavenly Father, in the Name and Mediation of his *holy Son Jesus*, pray unto him, if thou hast the Gift of *Prayer*.

1. *Confessing thy Sins*, especially those which thou hast committed *that Day*.

2. *Craving* most earnestly (for Christ's sake) *Pardon* and *forgiveness* for them.

3. *Requesting* the Assistance of his *Holy Spirit* for the Amendment of Life.

4. In *giving Thanks* for Benefits receiv'd, especially for *thy Preservation* that Day.

5. *Praying* for *Rest* and *Protection* that Night.

6. *Remembring* the State of the *Church*, the *King*, and the *Royal Posterity*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. *Lastly*,

7. *Lastly*, Commending *thy self* and *all thine* to his gracious Custody.

All which thou may'st do in these, or the like Words :

A Prayer for the Evening.

O Most gracious God, and loving Father, *f* who art about my Bed, and knowest my down-lying, and mine up-rising, and art *g* nearer unto all that call upon thee in Truth and Sincerity; I wretched Sinner, do beseech thee to look upon me with the Eyes of thy Mercy, and not to behold me as I am in my self, for then thou shalt see but an unclean and defiled Creature, *h* conceiv'd in Sin, and living in Iniquity: so that I am asham'd to lift up mine Eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee; for, O Lord, I have transgress'd *k* all thy Commandments and righteous Laws, not only thro' Negligence and Infirmary, but *c* entimes thro' wilful Presumption, contrary to my Knowledge, yea, contrary to the Motions of thy Holy Spirit reclaiming me from them; so that I have wounded my Conscience, and griev'd the Holy Spirit, by whom thou hast *l* sealed me to thy Day of Redemption. Thou hast consecrated my Soul and Body, to be the Temples of the Holy Ghost; I wretched Sinner, have defiled both with all manner of Pollution and Uncleaness; my Eyes, in taking pleasure to *m* behold Vanity; mine Ears, in hearing impure and unchaste Speeches; my *n* Tongue, in leasing and evil-speaking; my *o* Hands are so full

f Psal. 139 2, 3. *g* Psal. 145, 18. *h* Psal 51, 5. *i* Luke 18, 13. *k* Dan. 9, 11. *l* Eph. 4, 30. *m* Psal. 119, 37. *n* Isa. 6, 5. *o* Isa. 1, 15.

of Impurity, that I am ashamed to lift them up unto thee; and my *p* Feet have carried me after mine own Ways: My *Understanding* and *Reasoning*, which are so quick in all earthly matters, are only blind and *stupid*, when I come to meditate or discourse of *Spiritual* and *Heavenly Things*; my *Memory*, which should be the *Treasury* of all *Goodness*, is not so apt to remember any thing, as those things which are vile and *vain*: Yea, Lord, by woful Experience I find, that naturally *q* 'all the Imaginations of the Thoughts of mine Heart are only evil continually: And these my Sins are *r* more in number than the Hairs which grow upon mine Head;' and they have grown over me like a loathsome *s* 'Leprosy, that from the crown of my Head, to the sole of my Feet,' there remains no part which they have not infected. They make me seem *t* vile in mine own Eyes; how much more abominable must I then appear in thy sight! And the *Custom* of *sinning* hath almost taken away the *Conscience* of *Sin*, and pall'd upon me such dulness of *Sense*, and hardness of heart, that thy *Judgments* denounc'd against my Sins, by the faithful *Preachers* of thy *Word*, do not terrify me to return unto thee by unfeigned Repentance for them: And if thou, Lord, should'st but deal with me according to thy *Justice* and my *Deserts*, I should utterly be confounded and condemn'd: But seeing that of thy *infinite Mercy* thou hast spar'd me so long, and still waitest for my *Repentance*, I humbly beseech thee, for the bitter *Death* and bloody *Passion* sake which Jesus Christ hath suffer'd for me, that thou would'st pardon and forgive unto me all my

p Rom. 3. 15, 16. *q* Gen. 6. 5. *r* Psal. 40. 12. *s* Isa. 6. *t* 2 Sam. 6, 22.

Sins

sins and Offences, and open unto me that *u* ever-
streaming Fountain of the *Blood of Christ*, which
 thou hast promis'd to open under the *New Testa-*
ment, to the Penitent of the House of *David*; that
 all my Sins and Uncleanneſs may be ſo bathed in
 his Blood, buried in his *Death*, and hid in his *Wounds*
 that they may never more be ſeen to ſhame me in
 this Life, or to condemn me before thy Judgment-
 Seat in the World which is to come. And foras-
 much, O Lord, as thou know'ſt that *x*.⁴ it is not in
 Man to turn his own Heart, unleſs thou doſt firſt
 give him Grace to convert; and ſeeing that it is as
 eaſy with thee to *make me righteous and holy*, as to
bid me to be ſuch, O my God, give me Grace to do
what thou commandeſt, and then command what
 thou wilt, and thou ſhalt find me willing to do thy
 bleſſed Will. And to this end give me thine Holy
Spirit, which thou haſt *y* promis'd to give (to the
 World's end) unto all thy Elect People: And let
 the ſame *thy Holy Spirit* purge my Heart, heal my
 Corruption, ſanctify my Nature, and conſecrate
 my Soul and Body, that they may become the
z Temples of the Holy Ghost, to ſerve thee in
** Righteouſneſs and Holineſs all the Days of my*
Life, that when (by the direction and aſſiſtance of
 thy *Holy Spirit*) I ſhall *b finiſh my Courſe* in this
 ſhort and tranſitory Life, I may cheerfully leave
 this World, and reſign my *c Soul into thy Fatherly*
Hands, in the aſſured Confidence of enjoying ever-
 laſting Life with thee in thy *Heavenly d King-*
dom, which thou haſt prepar'd for thine elect

^a Zech. 13, 1. ^x Jer. 20, 23. ^y Matth. 28, 20. John
 16, 13. ^z 1 Cor. 3, 16, 17. ^{*} Luke 1, 74, 75. ^b 2 Tim.
 4, 7. ^c Pſal. 31, 5. ^d Matt. 25, 34.

Saints, who love the Lord Jesus, and expect his Appearing.

In the mean while, O Father, I beseech thee, let thy Holy Spirit work in me such a *serious* Repentance, as that I may with *Tears* lament my Sins past, with *grief* of Heart be humble for my Sins present, and, with all my *Endeavour*, resist the like filthy Sins in time to come. And let the same, thy Holy Spirit, likewise keep me in the *Union of thy Church*, lead me in the *Truth of thy Word*, and preserve me that I never swerve from the same to *Popery*, nor any other *Error or false Worship*. And let thy Spirit open mine *Eyes* more and more, to see *f* the wondrous Things of thy Law; and open my *Lips* that my *Mouth* may daily defend thy Truth, and set forth thy *Praise*. Encrease in me those good Gifts which of thy *Mercy* thou hast already bestow'd upon me, and give unto me a *patient* Spirit, a *chaste* Heart, a *contented* Mind, *pure* Affections, *wise* Behaviour, and all other Graces, which thou seest to be necessary for me; to govern my *g* Heart in thy Fear, and to guide all my *Life* in thy Favour; that whether I live or die, I may live and die unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee, from the Altar of my humblest Heart, all possible Thanks for all those Blessings and Benefits which so graciously and plenteously thou hast bestow'd upon my Soul and Body, for this Life, and for that which is to come; namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Justification*, *Sanctification*, and *Preservation* from my *Childhood* until this present Day and Hour,

e 2 Tim. 4. 8. f Psal. 119. 18 g Psal. 51, 15 & 19. 14.
Q and

and for the *firm Hope* which thou hast given me of my *Glorification*; likewise for my *Health, Wealth, Food, Raiment, and Prosperity*: And more especially for that thou hast defended me this Day now past from *all Perils and Dangers both of Body and Soul*, furnishing me with all necessary good Things that I stand in need of. And as thou hast *ordain'd the Day for Man to travel in, and the Night for him to take his rest*; so, I beseech thee, sanctify unto me this Night's Rest and Sleep, that I may enjoy the same, as thy sweetest Blessing and Benefit, that so this dull and wearied Body of mine being refresh'd with moderate Sleep and Rest, I may be the better enabled to walk before thee, doing all such good Works as thou hast appointed, when it shall please thee, by thy *Divine Power* to awaken me the next Morning. And whilst I sleep, do thou, O Lord, *who art the Keeper of Israel, that neither slumbereſt nor sleepeſt*, watch over me in thy *holy Providence*, to protect me from all Dangers, so that neither the *evil Angels of Satan*, nor any *wicked Enemy*, may have any power to do me any harm or evil. And to this end give a Charge unto thy *holy Angels*, that they (at thine appointment) *may pitch their tents round about me*, for my defence and safety, as thou hast promis'd that they should do *about them that fear thy Name*: And knowing that thy Name is a *strong Tower of Defence unto all those that trust therein*, I here recommend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed Will to call for me in my Sleep,

b Psal. 12, 14. *i* Rev. 12, 7. *k* Psal. 34. 7. *l* Prov. 18, 10.

O Lord,

O Lord, for *Christ's* sake have mercy upon me, and receive my Soul into thy *Heavenly Kingdom*: And if it be thy blessed Pleasure to add more Days unto my Life, O Lord, add more *Amendment* unto my Days, and wean my Mind from the Love of the *World*, and *worldly Vanities*, and cause me more and more to settle my Conversation on *Heaven* and *Heavenly Things*: And 'perfect daily in me that good Work which thou hast begun, to the glory of thy *Name*,' and the Salvation of my sinful Soul. O Lord, I beseech thee likewise save and defend from all Evil and Danger *thy whole Church*, our gracious *King*, and the whole *Royal Family*: keep them all in the sincerity of thy Truth, and prosper them in all Grace and Happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of 'em, with those Graces which are expedient for their Place and Calling. And be thou, O Lord, a Comfort and Consolation to all thy People, whom thou hast thought meet to visit with any kind of *Sickness*, *Cross*, or *Calamity*. *m* Hasten, O Father, the coming of our Lord *Jesus Christ*: Make me ever mindful of my *last End*, and of the *Reckoning* that I am to make unto thee therein; and in the mean while careful so to follow *Christ* in the *Regeneration*, *n* during this *Life*, as that with *Christ* I may have a Portion *o* in the *Resurrection of the Just*, when this mortal Life is ended. These Graces and all other Blessings, which thou, O Father, know'st to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *Name and Mediation of Jesus Christ* thy Son, and in that Form of Prayer which he

m Rev. 6. 10, 22, 23. *n* Matt. 19, 28. *o* Luke 14. 14

himself hath taught me to say unto thee, *Our Father which art in Heaven, &c.*

Another short Evening Prayer.

O Eternal God and Heavenly Father! if I were not taught and assur'd by the Promises of thy Gospel, and the Examples of *p* Peter, *q* Mary Magdalen, the *r* Publican, the *s* Prodigal Child, and many other penitent Sinners, that thou art *t* so full of *Compassion*, and so ready to forgive the *u* greatest Sinners, who are heaviest laden with Sin, at what *w* time soever they return'd to thee with penitent Hearts, lamenting their Sins, and imploring thy Grace: I should *despair* for my own Sins, and be utterly discourag'd from presuming to come into thy Presence, considering the hardness of my *Heart*, the unruliness of my *Affections*, and the uncleanness of my *Conversation*, by means whereof I have transgress'd all thy *Laws*, and deserv'd thy *x* Curse, which might cause my *Body* to be smitten with some fearful Disease, my *Soul* to languish with the Death of Sin, my *Good-name* to be traduced with scandalous *Reproaches*, and make mine *Estate* liable to all manner of *Crosses* and *Casualties*: And I confess O Lord, that thy *Mercy* is the cause that I have not been *y* long ago confounded. But, O my God, as thy *Mercy* only stay'd thy Judgments from falling upon me hitherto, so I humbly beseech thee, in the *z* Bowels of the Mercy of Jesus Christ, *a* (in whom only thou art well pleas'd) that thou wilt not deal with me *b* according to my Deserts, but that thou

p Luke 22, 61. *q* Luke 7, 47. *r* Luke 18, 14. *s* Luke 15, 20. *t* Psal. 103, 8. *u* Matt. 11, 28, *w* Ezek. 18, 21, 22, &c. *x* Deut. 27, 26. Gal. 3, 10. *y* Lam. 3, 22. Mal. 3, 6. *z* Col. 3, 12. *a* Matt. 3, 17. *b* Psal. 28, 4.

would'st

would'st *e* freely and fully remit unto me all my Sins and Transgressions; and that thou would'st wash d them clean from me, with the virtue of that most precious Blood which thy Son *Jesus Christ* has shed for me; for *He alone* is the *e* Physician, and his Blood only is the *f* Medicine that can heal my Sick-ness: And he is the true *g* brazen Serpent, that can cure that Poison wherewith the fiery Serpents of my Sins have stung and poisoned my sick and wounded Soul. And give me, I beseech thee, thine holy Spirit, which may assure me of mine *h* Adoption, and that may confirm my Faith. Encrease my Repen-tance, enlighten my Understanding, purify my Heart, testify my Will and Affections, and so *i* sanctify me throughout, that my whole Body, Soul, and Spirit, may be kept unblameable until the glorious coming of my Lord *Jesus Christ*. And now, O Lord, I give thee most hearty Thanks and Praise, for that thou hast this Day preserv'd me from all harms and perils, notwithstanding all my Sins and ill Deserts. And I beseech thee likewise defend me this Night from the roaring Lyon, which Night and Day seeketh to de-vour me. Watch thou, O Lord, over me this Night, keep me from his Temptations and Tyranny, and let thy Mercy shield me from his unappeasable Rage and Malice. And to this end I commend my self into thy hands and protection, beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil Members to have power to do unto me any Hurt or Violence this Night; and grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee, and to the glory of thy Name

e Hos. 13, 5. *d* Isa. 1. 16, 18. *e* Matt. 9, 12. *f* 1 Joh. 1, 7. *g* 1 John 3. 14. *h* Gal. 4, 5, 7. *i* 1 Thess. 1, 23. *k* 1 Pet. 5, 8. *l* Psal. 31, 5.

and the Salvation of my Soul. Lord, bless and defend all thy chosen People every where: Grant our King a long and happy Reign over us: Bless all the rest of the Royal Family, together with all our Magistrates and Ministers: Comfort them who are in Misery, Need, or Sicknes: Good Lord, give me Grace to be one of those *m* wise Virgins, that I may have my Heart prepar'd like a Lamp furnish'd with the *Oil of Faith*, and *Light of good Works*, to meet the *Lord Jesus*, the sweet *Bridegroom* of my Soul; at his second sudden coming in Glory. Grant this, good Father, for *Christ Jesus's* sake, my only Saviour and Mediator; in whose blessed Name, and in whose own Words, I call upon thee, as he has taught us, *Our Father, which art, &c.*

Afterwards say.

'Thy Grace, O Lord Jesus; thy Love, O heavenly Father; thy Comfort and Consolation, O holy and blessed Spirit, be with me, and dwell in my Heart, this Night and evermore. *Amen.*

Then rising up in a holy Reverence, meditate as thou art putting off thy Clothes.

Things to be meditated upon as thou art putting off thy Clothes.

1. **T**HAT the Day is coming when thou must be as barely unstripp'd of all that thou hast in the World, as thou art now of thy Cloaths: Thou hast therefore here but the use of all things as a *n* Steward, for a Time, and that upon *Accounts*. Whilst therefore thou art trusted with this Stewardship, *o* be wise and faithful.

m Matt. 25. 2. *n* Luke 16, 2. *o* Matt. 24, 2.

2. When

2. When thou seest thy *Bed*, let it put thee in mind of thy *p* *Grave*, which is now the *Bed* of *Christ*; for *Christ* (by laying his holy Body to rest *Three Days and Three Nights* in the *q* *Grave*, has sanctify'd, and (as it were) warm'd it for the Bodies of his Saints to rest and *r* sleep in till the Morning of the Resurrection; so that now, unto the *Faithful Death* is but a sweet Sleep, and the *Grave* is but *Christ's f* *Bed*, where their Bodies rest, and sleep in Peace, until the joyful *t* Morning of the *Resurrection-Day* shall dawn upon them.

Let therefore thy *Bed-Cloaths* represent unto thee the Mould of the Earth that shall cover thee, thy *Sheets* thy Winding sheets; thy *Sleep*, thy Death; thy *Waking*, thy Resurrection. And being laid down in thy *Bed*, when thou perceivest Sleep to approach, say, *u* 'I will lay me down and sleep in Peace, for thou, Lord, only makest me dwell in safety.

Thus religiously opening every Morning thine Heart and shutting it up again every Evening with the *Word of God and Prayer*, as 'twere with a Lock and key, and so beginning the Day with God's Worship, continuing it in his Fear, and ending it in his Favour, thou shalt be sure to find the *Blessing of God* upon all thy Day's Labours and good Endeavours, and at Night, thou may'st assure thy self, thou shalt sleep safely and sweetly in the Arms of thy Heavenly Father's Providence.

Thus far of the Piety which every Christian in private ought to practise every Day. Now followeth that which he (being an Householder) must practise publicly with his Family.

p Job 17, 13. *q* Matt. 12, 40. *r* 1 Thess. 1, 14
/ Isa. 57, 2. *t* Isa. 26, 20. *u* Psal. 4, 8.

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Meditations for Household Piety.

1. **I**F thou be'st call'd to the Government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own Person, unless thou causest all under *thy Charge* to do the same with thee. For the Performance of this Duty, God was so well pleas'd with *Abraham*, that he would not hide from him his Counsel: *For* (saith God *w*) 'I know him that he will command his sons and his household after him, that they keep the way of the Lord, to do Righteousness and Judgment, that the Lord may bring upon *Abraham* that he hath spoken unto him.' And *x Abraham* had 318 Men-servants, who were thus *born* and *catechis'd* in his House, with whose help he rescued also his Nephew *Lot* from the Captivity of his Enemies. And religiously valiant *Joshua* protesteth before all the People, That if they all would fall away from the true Worship of God, *y* yet 'that he and his House would serve the Lord.' And GOD himself gives a special Charge to all Householders, that they do instruct their Family in his Word, and train them up in his Fear and Service: *z* 'These Words which I command thee this Day, shall be in thine Heart, and thou shalt teach them continually unto thy Children, and shalt talk of them when thou tarriest in thine House, and as thou walkest by the Way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him.' *David*, according to *this Law*, had so order'd his Family, *a* that no

w Gen. 18, 17. 18. *x* Gen. 14, 14. *y* Josh. 24, 15.
z Deut. 6, 6, 7. *a* Psal. 101, 6, 7.

deceitful Person shall dwell in his House, but such as would serve God, and walk in his way. And religious *Esther* had taught her *Maids* to *b* serve God in *Fasting* and *Prayer*. And (the more to further thy Family in the Zeal of Religion) settle ever the chiefest Affection on those whom thou shalt perceive to be best addicted to *true Religion*: This also will turn to thy own advantage, in a double respect: *1st*, God will rather bless and prosper the *Labour* and *Handy-work* of such godly *Servants*; for *c* *Laban* perceiv'd that God bless'd him for *Jacob's sake*; and *Potiphar* saw, that the Lord made all that *d* *Joseph* did to prosper in his hand: Yea, when the innocent *Joseph* was cast into Prison, *e* his Keeper saw, that whatsoever he did, the Lord made it to prosper; and therefore the Keeper committed all the charge of the Prisoners into *Joseph's* hand. *2dly*, The trulier a Man doth serve GOD, the faithfuller he will serve thee.

2. If every *Houholder* was thus careful according to his *Duty*, to bring up his Children and Family in the *service* and *fear* of God, in his own house, then the House of God would be better fill'd, and the *Lord's Table* more frequented every *Sabbath-Day*; and the *Pastor's* publick Preaching and Labour would take more effect than it doth: The *Streets* of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and prophane Scorners of true *Piety* and *Religion*; *Westminster-hall* would not be so full of contentions, wrangling Suits, and unchristian debates; and the *Prisons* would not be every Sessions so full of *Thieves*, *Robbers*, *Traitors* and *Murderers*: But (alas) most *Housholders*

b *Esther* 4. 16. *c* *Gen.* 30, 27. *d* *Gen.* 39, 3. *e* *Gen.* 39, 22, 23.

make no other Use of their *Servants* than they do of their Beasts; whilst they may have their Bodies to do their Service, they care not if their Souls serve the *Devil*: Yet the common Complaint is That *faithful* and *good Servants* are scarce to be found. True; but the reason is, because there are so many *prophane* and *irreligious Masters*: For the Example and Instruction of a *Godly* and *Religious Master* will make a good and a faithful Servant. As may witness the Examples of *Abraham, Joshua, David, Cornelius, &c.* who had good Servants, because they were Religious Masters, such as were careful to make their Servants God's Servants.

'Tis the chief Labour and Care of most Men, to *raise* and to *advance* their *House*; yet let *f* them 'rise up early, and lie down late, and eat the Bread of Carefulness,' all will be but in vain; for 'except the Lord build the House,' (that is, raise up a Family) *they labour in vain*: For God has seal'd this as an *irrevocable Decree*, 'That he will *g* pour out his Wrath upon the Families that call not upon his Name. *Yea, h* God will take the wicked and pluck him out of his Tabernacle, and root him out of the Land, &c. *Yea, when his* Iniquities are full, he will *make k* the Land to spue out every Canaanite. Religion then, and the Service of *God*, in a Family, is the best Building, and surest Entailing of House and Land to a Man and his Posterity; for the *l* 'righteous Man shall inherit the Land, and dwell therein for ever.'

As therefore thou desirest to have the Blessing of God upon *thy self*; and upon thy Family; either before or after thy own private Devotions, call every

f Psal. 127, 1, 2. *g* Jer. 10, 25. *h* Psal. 52, 5. *i* Gen 5, 16. *k* Lev. 18, 25. *l* Psal. 37, 29

morning all thy Family to some convenient Room, and first either read thy self unto them a Chapter of the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou may'st * *admonish* them of some remarkable Notes; and then kneeling down, with them in reverent sort, as is before describ'd, pray with them in this manner:

Morning-Prayer for a Family.

O Lord our God and Heavenly Father, who art the only Creator and Governour of *Heaven and Earth*, and all Things therein contain'd! We confess, that we are unworthy to appear in thy sight and presence, considering our manifold Sins which we have committed *against Heaven and before thee*; and how that we have been *born in Sin*, and do daily break thy holy Laws and Commandments, contrary to our Knowledge and Consciences, albeit that we know that thou art our *Creator*, who hast made us, our *Redeemer*, who hast bought us with the Blood of thine only begotten Son; and our *Comforter*, who bestow'd upon us all the good and holy Graces which we enjoy in our Souls and Bodies: And if thou should'st but deal with us as our Wickedness and Unthankfulness have deserv'd, what other thing might we (O Lord) expect from thee but *Shame and Confusion* in this Life, and in the World to come *Wrath and everlasting Condemnation*? Yet, O Lord, in the *Obedience* of thy Commandment, and in the *Confidence* which we have in thy unspeakable and

* *Origen* would have the Word expounded in Christian Houses, Hom. 9. in Lev. *Augustine* saith, that what the Preacher is in the *Pulpit*, the same the Householder is in the *House*.

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endless Mercy in thy Son, our Saviour *Jesus Christ*, we thy poor Servants appealing from thy Throne of *Justice* (where we are justly lost and condemn'd) to thy Throne of *Grace*, (where Mercy reigneth to pardon abounding Sin) do, from the bottom of our Hearts, most humbly beseech thee to remit and forgive unto us all our Offences and Misdeeds; that by the Vertue of the precious Blood of *Jesus Christ*, thy innocent Lamb, which he so abundantly shed, (*to take away the Sins of the World*) all our Sins, both Original and actual, may be so cleans'd and wash'd from us, that they may never be laid to our charge, nor ever have Power to rise up in Judgment against us. And we beseech thee, Good Father, for Christ's Death and Passion sake, that thou wilt not suffer to fall upon us that fearful Curse and Vengeance which thy Law has threatned, and our Sins have justly deserv'd. And forasmuch, O Lord, as we are taught by thy Word, That *Idolaters Adulterers, Covetous Men, Contentious Persons, Drunkards, Gluttons*, and such like inordinate livers shall *not inherit the Kingdom of God*, pour the Grace of thy *Holy Spirit* into our Hearts, whereby we may be enlightned to see the filthiness of our Sins, to abhor them; and may be more and more stirr'd up to live in the Newness of Life, and Love of thy Majesty, so that we may daily encrease in the Obedience of thy Word, and in a conscionable care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty Thanks, for that thou hast elected, Created, redeem'd, Call'd, Justified, and Sanctified us in good measure in this Life, and given us an assured Hope, that thou wilt glorify us in the Heavenly Kingdom when this mortal life is ended.

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Likewise we thank thee for our *Life, Health, Wealth, Liberty, Prosperity, and Peace*; especially, O Lord, for the continuance of *thy holy Gospel* among us, and for sparing us so long, and granting us so gracious a time of Repentance. Also we praise thee for all other thy Mercies bestow'd upon us, more especially for preserving us this Night past from all Dangers that might have befallen our Souls or Bodies. And seeing thou hast now brought us safe to the beginning of this Day, we beseech thee *protect and direct* us in the same: Bless and defend us in our *going out* and *coming in*, this Day and evermore: Shield us, O Lord, from the Temptations of the Devil, and grant us the Custody of *thy holy Angels* to defend and direct us in all our ways.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into *thy Hands* and *Almighty Tuition*. Lord, defend them from all Evil, prosper them in all Graces, and fill them with thy Goodness. Preserve us likewise *this Day* from falling into any gross Sin, especially those whereunto our Natures are most prone. *Set a Watch before the Door of our Lips*, that we offend not *thy Majesty* by any rash or false Oaths, or by any lewd or lying Speeches. Give unto us *patient Minds, pure and chaste Hearts*, and all other Graces of *thy Spirit*, which thou know'st to be needful for us, that we may the better be enabled to serve thee in Holiness and Righteousness. And seeing that all *Man's Labour*, without thy Blessing, is in vain, bless every one of us in our several Places and Callings: direct thou the work of our Hands upon us, even prosper thou our handy-work; (for except thou guide us with thy Grace, our Endeavours can have no good Success) and

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provide for us all Things which thou, O Father, know'st to be needful for *every one* of us, in our Souls and Bodies this Day: And grant we may so pass thro' the Pilgrimage of this short Life, that our Hearts being not settled upon any Transitory things which we meet with in the way, our Souls may every Day be more and more ravish'd with the love of our Home, and thine everlasting Kingdom.

Defend likewise, O Lord, thy Universal Church, and every particular Member thereof: Especially we beseech thee to continue the Peace and Prosperity of these Churches and Kingdoms wherein we live. Preserve and defend them from all Evils and Dangers our gracious King, and all the Royal Family; multiply their Days in Bliss and Felicity, and afterwards crown them with everlasting Joy and Glory. Bless all our Ministers and Magistrates with all Graces needful for their Places; and govern thou them, that they may govern us in *Peace and Godliness*. And of *thy Mercy*, O Lord, comfort all our Brethren that are distressed, sick, or *any way* comfortless; especially those who are afflicted either with an evil Conscience, because they have sinned against *thy Word*, or for a good Conscience, because they will not sin against *thy Truth*: Make the first to know, that not one Drop of the Blood of Christ was a Drop of *Vengeance*, but all Drops of *Grace*, powerful to procure Pardon, upon Repentance, for the greatest Sins of the chiefest Sinner in the World. And for the other, let not, O Lord, *thy long-sufferance* either too much discourage them, or too much *encourage* their Enemies; but grant them *Patience* in suffering, and a gracious and speedy *Deliverance*, which way may stand best with their *Comfort* and *thy Glory*. Give *every one* of us Grace to be *always* mind

mindful of his last End, and to be prepar'd with Faith and Repentance, as with a *Wedding-garment*, against the Time that thou shalt call for us out of this sinful World: And, that in the mean while we may so, in all things, and above all things, seek *thy Glory*, that when this mortal Life is ended, we may then be made Partakers of *Immortality and Life Eternal* in thy most blessed and Glorious *Kingdom*.

These and all other Graces, which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy Hands, concluding this our imperfect Prayer in that *Absolute Form of Prayer* which Christ himself has taught us, saying, *Our Father, &c.*

After Prayers, let every one of thy Household (taking in the Fear of God such a Breakfast or Refreshing as fit) depart, the Children to School, the Servants to their Work, every one to his Office; the Master and Mistress of the Family to their Callings, or to some honest Exercises for Recreation, as they think fit.

The Practice of Piety at Meals, and the manner of Feeding.

BEfore Dinner and Supper, when the Table is cover'd, ponder with thy self upon these *Meditations*, to work a deeper Impression in *thy Heart*, of *GOD's Fatherly Providence* and *Goodness* towards thee.

Meditations before Dinner and Supper.

1. **M**editate that *Hunger* is like the Sickness call'd a *Wolf*, which if thou dost not feed, will devour thee, and eat thee up; and, that Meat and Drink are but as *Physick*, or Means which God has ordain'd to relieve and cure this *Natural Infirmity* and *Necessity* of Man. Use therefore to eat and drink rather to sustain and refresh the weakness of Nature, than to satisfy the sensuality and delights of the Flesh: *Eat therefore to live, but live not to eat.* A Scavenger, whose Living is to empty, is to be prefer'd before him that liveth but to fill Privies. There is no Service so *base*, as for a Man to be a Slave to his Belly: The Apostle termeth such, *Belly-gods*, Phil. 3, 19. therefore we may boldly term them, as the Scriptures do other Idols, *m*, *Gillulim*, Dungy-gods, *Hab.* 2, 18, 19. *2 Kings* 17. 12. And as no one Action (God's Ordinances excepted) makes a *Man* more to resemble a *Beast* than Eating and Drinking, so the *abuse* of Eating and drink to *Surfeiting*, *Drunkenness*, and *Spewing*, makes a *Man* more vile than a *Beast*.

2. Meditate on the *Omnipotence* of God, who *n* made all these Creatures of Nothing: Of his *Wisdom*, *o* who feedeth so many *infinite* Creatures thro' the Universal World, maintaining all *their* *Lives*, which he has given them, which surpasseth the Wisdom of all the Angels in Heaven: And of His *Clemency* and *Goodness*, *p* in feeding also his very *Enemies*.

m Of *Galal*, which signifieth *Man's Dung*, as *Ezek.* 4. 15, 17. *n* *Heb.* 11, 3. *o* *Psal.* 145, 15, 16. *p* *Matth.* 5, 45. &c. *Acts* 14, 17.

3. Meditate how many sorts of Creatures, as *Beast, Fish, and Fowl*, have lost their Lives to become Food to nourish thee: And how *God's Providence*, from remote Places, has brought all these *Portions* together on thy Table, for thy Nourishment; and how by these dead Creatures he maintains thee in *Health and Life*.

4. Meditate, that seeing thou hast so many *pledges of God's Fatherly Bounty, Goodness, and Mercy* towards thee, as there are Dishes of Meat on thy Table, oh! suffer not, in such a place, so *Gracious a God* to be abus'd by Scurrility, Ribaldry, or Swearing; or thy fellow-brother, by *Backbiting, Taunting, or Slandering*.

5. Meditate how that thy Master *Jesus Christ* did never eat any Food, but first he bless'd the Creatures, and gave *9 Thanks* to his Heavenly Father for the same. And, after his Last Supper, we read, that he *r sung a Psalm*: For this was the Commandment of God, *s* 'when thou hast eaten and fill'd thyself, thou shalt bless the Lord thy God, &c. This was the Practice of the *Prophets*; for *1* 'the People would not eat at their Feast till *Samuel* came to bless their Meat.' And, saith *Joel* to God's People, *4* 'Ye shall eat and be satisfied, and praise the Name of the Lord your God.' This also was the Practice of the *w Apostles*, for *St. Paul* in the Ship gave *Thanks before Meat*, in the Presence of all the People that were therein. Imitate thou therefore in so holy an Action so blessed a Master, and so many worthy Precedents that have follow'd him, and gone before thee. It may be, because thou hast never us'd

9 Luke 9 16. Matt. 14, 19. & 15, 36. Mark 6, 41, & 8, 6. Luke 24, 30. John 6, 11. *r* Matt. 26, 30. Mark 14, 26. *s* Deut. 8, 10. *t* 1 Sam. 9, 13. *u* Joel 2, 26. *w* Acts 27, 35. to

to give Thanks at Meals, therefore thou art asham'd to begin: Think it no Shame to do *what Christ did*, but be rather asham'd that thou hast so long neglected so Christian a Duty. And if the *Son of God*, gave his Father such great Thanks for a *Dinner of x Barley Bread and broil'd Fish*, what Thanks should such a sinful Man as thou art render unto God. for such *Variety of good and dainty Cheer!* How many a true Christian would be glad to fill his Belly with the Morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy Food provided for thee, without either *Care or Labour?* To conclude, If y *Pagan Idolaters*, at their Feasts, were accusom'd to praise their False Gods, what a Shame it is for a *Christian* (at his Dinners and Suppers) not to praise the true God, & in *whom we live, move, and have our Being!*

6. Meditate, that thy *Body*, which thou dost now so daintily feed, must be (thou know'st not how soon) Meat for *Worms*: as *When thou shalt say to Corruption, Thou art my Father; and to the Worm, Thou art my Mother and my Sister.*

7. Meditate, how that many a Man's *b Table* is made his *Snare*; so that thro' his *Intemperance* and *Unthankfulness*, the Meat which should nourish his Body kills him with a surfeit, insomuch that more are kill'd with this *c Snare* than with the *Sword*. And seeing that, since the *Curse*, the Use (as of all Creatures, so likewise) of Meat and Drink is unto us unclean, till the same be *d sanctified* by the *Word of God* and *Prayer*, and that *Man liveth*

x John 6. 9, 11. y Dan. 5, 1, 4. z Acts 17, 28. a Job 17, 14. b Psal. 69, 22. c Gen. 3, 17. d 1 Tim. 4, 4, 5. not

not by * Bread only, but by the Word of God's Ordinance, and his Blessing, which is call'd the *f* Staff of Bread. Sit not therefore down to eat before you *g* Pray, and rise not before you give God *h* Thanks. Feed to suffice *i* Nature, yet rise with an Appetite, and remember thy poor Christian *k* Brethren, who suffer Hunger, and want those good Things wherewith thou dost abound.

These Things, or some of 'em, premeditated, (if there be not a *l* Samuel present) *m* lift up with all comely reverence thy Heart, with thy Hands and Eyes, unto the Great Creator and Feeder of all Creatures, and, before Meat, pray unto him thus :

Grace before Meat.

O Most Grocious God, and loving Father ! who feedest *n* all Creatures living, which depend upon thy *o* Divine Providence, we beseech thee, *p* sanctify these Creatures which thou hast ordain'd for us; give them Virtue to nourish our Bodies in Life and Death; and give us grace to receive them soberly and thankfully, as from thy Hands, that so, in the *q* strength of these and other thy Blessings, we may walk in the Uprightness of our Hearts before thy Face, this Day, and all the Days of our Lives, through Jesus Christ our only Lord and Saviour. Amen.

* Matth. 4, 4, *f* Lev. 26, 26, Ezek. 4, 16. & 5, 16.
l Sam. 9, 13, Matth. 14, 19 Luke 24, 30. *l* Cor. 10, 16
h Rom. 14, 6. *l* Theff. 5, 18 *i* Eccles. 10, 17. Luke 11, 34. & Nehem. 5, 17. Amos 6, 6. *l* *l* Sam. 9, 13. *m* Mat. 14, 17 *n* Psal. 10, 17. *o* Joel 1, 10. Psal. 147, 9, *p* *l* Tim. 4, 5. *q* *l* Kings 16, 8.

Or

Or thus :

MOST Gracious God and merciful Father ! we beseech thee, sanctify these Creatures to our Use, make them healthful for our Nourishment, and us thankful for all thy Blessings, thro' *Christ* our Lord and only Saviour. *Amen.*

Another Grace before Meat.

O Eternal God, in whom we live, move, and have our Being ! we beseech thee bless unto thy Servants these Creatures, that in the strength of them we may live, to the setting forth of thy Praise and Glory, thro' *Jesus Christ* our Lord and only Saviour. *Amen.*

‘ At every Meal be careful of thyself and Family, as *Job* was for himself and his Children, *Job* 1. 4. lest that, in the cheerfulness of Eating and drinking, some Speech has slipt out which might be either offensive to GOD, or injurious to Man ; and therefore with the like comely Gesture and Reverence give Thanks unto God, and pray in this Manner :

Blessed be thy Holy Name, O Lord our God, for these thy good Benefits, wherewith thou hast so plentifully at this time *refresh'd* our Bodies. O Lord, vouchsafe likewise to *feed* our Souls with the *Spiritual Food* of thy *Holy Word* and *Spirit* unto Life everlasting. Lord, defend and save thy whole Church, our gracious King, and all the Royal Family : Forgive us our Sins and Unthankfulness, pass by our *manifest Infirmities*, make us all mindful of our last End, and of the Reckoning that we are to make to thee therein ; and in the mean while grant unto us Health, Peace, and Truth, in *Jesus Christ*, our Lord and only Saviour. *Amen.*

Or

Or thus:

Blessed be thy Boly Name (O Lord) for these thy good Benefits, wherewith thou hast refresh'd us at this Time. Lord, forgive us all our Sins and Frailties; save and defend thy whole Church, our King, and all the Royal Family, and grant us Health, Peace and Truth, in *Christ* our only Saviour. *Amen.*

Or thus:

WE give thee Thanks (O Heavenly Father!) for feeding our Bodies so graciously with thy good Creatures in this Temporal Life; beseeching thee likewise to feed Souls with thy Holy Word unto Life everlasting. Defend (O Lord) thine Universal Church, the King, and all the Royal Family, and grant us continuance of thy Grace and Mercy in *Christ* our only Saviour. *Amen.*

The Practice of Piety at Evening.

At Evening, when the due Time of repairing to Rest approacheth, call together again all thy Family: Read a Chapter in the same manner that was prescrib'd in the Morning; then (in holy imitation of our Lord and his Disciples) sing a Psalm: But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observ'd in singing of Psalms.

Beware of singing divine Psalms for an ordinary Recreation, as do Men of impure Spirits, who sing holy *Psalms* intermingled with prophane Ballads.

They

They are *God's Word*, take them not in thy Mouth in vain.

2. Remember to sing *David's Psalms* with *David's * Spirit*.

3. Practise *St. Paul's Rule*, † *I will sing with the Spirit, but I will sing with the Understanding also*.

4. As you sing, || uncover your Heads, and behave your selves in comely Reverence, as in the sight of God, singing to God in God's own Words; but be sure that the *Matter* make more a Melody in your *Hearts*, than in the *musick* in your *Ears*; for the singing with Grace in our Hearts, is that which the Lord is delighted withal, according to that old Verse :

*Non vox sed votum, non musica chordula sed cor ;
Non clamans, sed amans psallit in aure Dei.*

*'Tis not the Voice, but Vow ;
Sound Heart, not sounding String :
True Zeal, not outward Show,
That in God's Ear doth ring.*

5. Thou may'st (if thou think'st good) sing all the Psalms over in order, for all are most *Divine* and *Comfortable* : But if thou wilt chuse some *special Psalms*, as more fit for some *Times* and *Purposes*, and such as by the oft usage thy People may the easier commit to Memory.

Then Sing,

In the Morning, *Psal.* 3, 5, 16, 22, 144.

In the Evening, *Psal.* 4, 127, 141.

For Mercy after a Sin committed, *Psal.* 51, 103,

* *Matt.* 12, 43. † *1 Cor.* 14, 15. || *1 Cor.* 11, 4.
a *Eph.* 5, 19. *Col.* 3, 16.

In

In Sickneſs or Heavineſs, *Pſal.* 6, 13, 88, 90, 91.
137, 146.

When thou art recover'd, *Pſal.* 30, 32.

On the Sabbath-Day, *Pſal.* 19, 92, 95.

In time of Joy, *Pſal.* 80, 98, 107, 136, 145.

Before Sermon, *Pſal.* 1, 12, 47, the 1ſt and the
5th Part of the 119th.

After Sermon, any *Pſalm* which concerneth the
chief Argument of the Sermon.

At the Communion, *Pſal.* 22, 23, 103, 111, 116.

For ſpiritual Solace, *Pſal.* 15, 19, 25, 46, 67,
112, 116.

After Wrong and Diſgrace receiv'd, *Pſal.* 42, 69,
70, 140, 144.

*After the pſalm, all kneeling down in reverent man-
ner (as is before deſcrib'd) let the Father of the Fa-
mily (or the chiefeſt in his abſence) pray thus :*

Evening-prayer for a Family.

O Eternal God, and moſt gracious Father ! we
thine unworthy Servants, here aſſembled, do
caſt down ourſelves at the *Footſtool* of thy *Grace*,
acknowledging, that we have *inherited* our Fathers
Corruption, and actually, in Thought, Word, and
Deed, tranſgreſs'd all thy holy Commandments, ſo
that in us naturally there dwelleth nothing that is
good ; for our Hearts are full of ſecret Pride, Anger,
Impatience, Diſſembling, Lying, Luſt, Vanity, Pro-
phaneneſs, Diſtruſt, too much Love of ourſelves and
the World ; too little Love of thee and thy King-
dom ; but empty and void of Faith, Love, Patience,
and every ſpiritual Grace. If thou therefore ſhould'ſt
but *enter into Judgment with us*, and ſearch out our
natural Corruption, and obſerve all the curſed Fruits
and effects that we have deriv'd from thence, *Satan*
might

might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy Wrath and our Condemnation, which we have long ago deserv'd.

But, good Father, for *Jesus Christ* thy dear Son's sake, *u in whom only thou art well pleas'd*, and for the Merits of that bitter Death and bloody Passion, which we believe that he hath suffer'd for us, have Mercy upon us; pardon and forgive us all our Sins, and free us from the Shame and Confusion which are due unto us for them, that they may never seize upon us to our Confusion in *this Life*, nor to our Condemnation in the *World which is to come*. And forasmuch as thou hast created us to serve thee, as all other Creatures to serve us; so, we beseech thee, inspire thy Holy Spirit into our Hearts, that by its Illumination and effectual Working we may have the inward Sight and Feeling of our Sins and natural Corruptions; and that we may not be blinded in them through *Custom*, as the Reprobates are, but that we may more and more loath them, and be heartily griev'd for them, endeavouring by the use of all *good means* to overcome and get out of them. O let us feel the *power of Christ's Death*, killing Sin in our *mortal Bodies*, and the *Virtue of his Resurrection*, raising up our Souls to Newness of Life. Convert our *Hearts*, subdue our *Affections*, regenerate our *minds*, and purify our *Nature*; and suffer us not to be drown'd in the Stream of those filthy *Vices* and sinful *pleasures* of this Time, wherewith Thousands are carried headlong to *Eternal Destruction*; but daily frame us more and more to the likeness of thy Son

u Matt. 5, 17.

w Je.

in *Jesus Christ*, that in Righteousness and true Holiness we may serve and glorify thee; that living in thy fear, and dying in thy favour, we may in thy appointed time attain to the blessed *Resurrection of the Just* unto Eternal Life. In the mean while, O Lord, encrease our *Faith* in the sweet Promises of the *Gospel*, and our *Repentance from dead Works*, the Assurance of our *Hope* in thy Promises, our *Fear* of thy Name, the *Hatred* of all our Sins, and our *Love* unto thy Children, especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of *Piety* and a *righteous Life*, we may be assur'd that thy Holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, thy continuance of Health, Peace, Maintenance, and all other outward things, so far forth as thy Divine Wisdom shall think meet, and necessary for every one of us.

And here, O Lord, according to our bounden Duty, we confess that thou hast been exceeding merciful unto us in all things of this Life, but infinitely more merciful in the things of a better Life; and therefore we do here, from our very Souls, render unto thee all humble and hearty thanks for all thy Blessings and Benefits bestow'd upon our Souls and Bodies, acknowledging thee to be that *Father of x Lights*, from whom we have receiv'd all those good and perfect Gifts: And unto thee alone for them, we ascribe, as is due, all Glory, Honour, and Praise, both now and evermore. But more especially we praise thy Divine Majesty, for that thou hast defended us this Day from all Perils and Dangers, so that none of those Judgments (which our Sins have deserv'd) have fallen upon any one of us.

as Rom. 8, 29. Eph. 4. 24. x Jam. 1, 17.

S

Good

Good Lord, forgive us the Sins which this Day we have committed against thy *Divine Majesty* and our Brethren, and for Christ's sake be reconcil'd unto us for them.

And we beseech thee likewise, of the same thine infinite Goodness and Mercy, to defend and protect us, and all that belong unto us, this Night, from all Dangers of Fire, Robbery, Terrors of *evil y Angels*, or any other Fear or Peril which for our Sins might justly fall upon us. And, that we may be safe *under the shadow of thy z Wings*, we here commend our Bodies and Souls, and all that we have, unto thy Almighty Protection: Lord, bless and defend both us and them from *all Evil*: And whilst we sleep, do thou, O Father, (who never slumber'st nor sleep'st) watch over thy Charge, and give a Charge to thy *Holy Angels*, to *pitch a their Tents round about our House and Dwelling*, to guard us from all Dangers, that sleeping with thee, we may in the next Morning be awaken'd by thee; and so, being refresh'd with moderate Sleep, we may be the fitter to set forth thy Glory in the conscientious Duties of our Calling.

And we beseech thee, O Lord, to be merciful likewise to thy whole *Church*, and to continue the Tranquility of these Kingdoms wherein we live, turning from us those Plagues which the *crying Sins* of this Nation do cry for.

Preserve our Religious King, with the whole *Royal Family*; all our Magistrates and Ministers, all that fear thee, and call upon thy Name; all our Christian Brethren and Sisters, that suffer Sick-

y Psal. 78. 40. z Psal. 91, 5. 4 Gen. 32, 2. 2 Kings 6, 16, 17. Psal. 91, 11, 12.

ness, or any other Affliction or Misery; especially those who any where do suffer Persecution for the Testimony of *thy holy Gospel*; grant them Patience to bear thy Cross and Deliverance, when and which way it shall seem best to thy Divine Wisdom. And, Lord, suffer us never to forget our latter End, and those Reckonings which then we must render unto thee. In Health and Prosperity make us mindful of Sickness, and of the *evil Day* that is behind, that these things may not overtake us as *a Snare*, but that we may in good measure, like *b wise Virgins*, be found prepar'd for the coming of *Christ*, the sweet *Bridegroom of our Souls*. And now, O Lord, most holy and just, we confess that there is no Cause why thou (who art so much displeas'd with Sin) should'st *hear the Prayer* of Sinners, but for his sake only that suffer'd for Sin, and *sinned not*. In the only Mediation therefore of thy *Eternal Son Jesus*, our Lord and Saviour, we humbly beg these and all other *Graces* which thou know'st to be needful for us, shutting up these our imperfect Requests in that *most holy Prayer* which Christ himself hath taught us to say unto thee, *Our Father, &c.*

Thy Grace, O Lord Jesus Christ! thy Love, O Heavenly Father! thy Comfort and Consolation, O Holy and Blessed Spirit! be with us, and remain with us this Night and for evermore. Amen.

Then saluting one another, as becometh Christians, who are the *Vessels of Grace*, and *Temples of the Holy Ghost*, let them, in the fear of God, depart every one to his Rest, using some of the former private Meditations for Evening.

b Luke 21, 35. Matt. 25, 3, &c.

Thus far of the Householder's publick Practice of Piety with his Family every Day. Now followeth his Practice of Piety with the Church on the Sabbath-Day.

Meditations of the true Manner of practising Piety on the Sabbath-Day.

ALmighty GOD will have himself worship'd not only in a private manner, by private Persons and Families, but also a more publick sort, of all the Godly join'd together, in a visible Church, that by this means He may be known, not only to be the God and Lord of every singular Person, but also the Creatures of the whole universal World.

Quest. But why do not we *Christians*, under the *New*, keep the *Sabbath* on the same *Seventh Day* whereon it was kept under the *Old Testament*? I answer; because that our Lord *Jesus* (who is c the Lord of the Sabbath, and whom the Law itself commands us to hear) did alter it from that seventh Day to this first Day of the Week, whereon we keep the Sabbath: For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly on the two first Days of the two Weeks immediately following his Resurrection, and then blest'd the Church, d breath'd on the Apostles the Holy Ghost, and gave them the Ministerial Keys, and Power of binding and remitting Sins: And so 'tis most probable he did in a solemn manner every first Day of the Week, during the Forty Days he continued on Earth, between his Resurrection and Ascension, (for

c Matt. 12, 8. Deut. 18, 18, 19. d John 20, 22.

the Fiftieth Day after, being the First Day of the Week, the Apostles were assembled) during which time he gave Commandments unto the Apostles, and speak unto them those things which appertain to the Kingdom of God; that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lord's Day; the Bodily Sacrifices of Beasts, to the Spiritual Sacrifices of Praise, Prayer, and contrite Hearts; the Levitical Priesthood of the Law, to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues, to Churches and Oratories; the Old Sacraments of Circumcision and Passover to Baptism and the Lord's Supper, &c. as may appear by the like Phrase (*Acts* 14. 8. & 28. 23. *Col.* 4. 11.) put for the whole sum of Paul's Doctrine, by which were wrought all these Changes where it took effect. So that as Christ was Forty Days instructing Moses in Sinai, what he would teach, and how he should rule the Church under the Law, so He continued Forty Days teaching his Disciples in Sion, what they should preach, and how they should govern the Church under the Gospel. And seeing that 'tis manifest, that within those Forty Days Christ appointed what Ministers should teach, and how they should govern his Church to the World's end; 'tis not to be doubted, but that within those Forty Days he likewise ordain'd on what Day they should keep the Sabbath, and ordinarily

e *Acts* 1, 2, 3. Cyril bids us note, that St. John doth not simply set down the manner of Christ's appearing unto Thomas, but also the Circumstance of the Time, (*post dies octo*) whence he concludes thus. *Diem igitur octavum Domini, eam diem esse necesse est.* Cyril. in Joann. lib. 2. cap. 59. f *Heb.* 7, 11, 12. g *Eph* 4, 8, 11, 12.

do the Works of their Ministry, especially seeing that under the Old Testament God shew'd himself as careful, both by his Moral and Ceremonial Law, to prescribe the *Time* as well as the *Matter* of his Worship. Neither is it a Thing to be omitted, that the Lord, *h* who has *Times and Seasons* in his own Power, appointed this First Day of the Week to be the very Day *i* wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon *that Day* they first began, and ever after continued, the publick exercising of their Ministry in the *k* preaching of the *Word*, the *l* administration of the *Sacraments*, and the *m* loosing of the Sins of the penitent Sinners. Upon these and the like Grounds *Athanasius* plainly affirmeth, That the *Sabbath Day* was changed by the Lord himself.

As therefore our *Communion* is term'd the *Lord's Supper*, because it was instituted of the *Lord*, for the Remembrance of his Death; so the *Christian Sabbath* is call'd the *Lord's Day*, *n* because it was ordain'd of the *Lord*, for the Memorial of his *Resurrection*. And as the Name of the *Lord* honoureth the one *o*, so does it the other. And as the *Lord* of the *Sabbath*, by his *Royal Prerogative* and *Transcendent Authority*, could, so he had also Reason to change the holy *Sabbath* from the *seventh Day* to *this* whereon we keep it. For, as concerning the *seventh Day*, which follow'd the *six Days*:

b Acts 1, 7. *i* Acts 2, 1, &c. *k* Acts 2, 1, 4. *l* Acts 2, 33, 41, 42. *m* Acts 2, 38. *n* Rev. 1, 10. The Scripture of the New Testament gives not this honourable Title to any thing but only to the blessed Sabbath and holy Supper: For as he substituted the *Lord's Supper* instead of the *Pasover*, so did he the *Lord's Day* in the *Jewish Sabbath's* room. *o* 1 Cor. 11, 20.

wherein

wherein GOD finish'd the Creation, there was no such precise Institution, or necessity of sanctifying it perpetually, but such as, by the same Authority, or upon greater Reason and occasion, it might very well be chang'd and alter'd unto some other *Seventh Day*: For the Commandment does not say, *Remember to keep holy the seventh Day*, never following the *sixth Day* of the Creation, or this, or that *seventh Day*, but indefinitely, *Remember that thou keep holy a Seventh Day*. And, to speak properly, as we take a *Day* for the distinction of Time, call'd either a *Day natural*, consisting of 24 Hours, or a *Day artificial*, consisting of 12 Hours, from Sun-rising to Sun-setting: and withal consider the Sun's standing still at Noon, in *q* *Joshua's* time, the space of a whole Day; and the *r* Sun's going back Ten Degrees (*viz.* five Hours, almost half an artificial Day) in *Hezekiah's* time; the Jews themselves could not keep their *Sabbath* upon that precise and just distinction of Time, call'd at the first, *the seventh Day from the Creation*.

Add hereunto, that in respect of the diversity of *Meridians*, and the unequal rising and setting of the Sun, every Day varieth in some places a quarter, in some half, in others a whole day; therefore the Jewish *seventh day* cannot precisely be kept at the same instant of Time every where in the World.

Now our Lord *Jesus* having Authority, as *Lord* over the *Sabbath*, had likewise now far greater reason and occasion to translate the *Sabbath* from the Jewish *Seventh Day*, unto the *Seventh Day* whereon Christians do keep the *Sabbath*.

q Josh. 10, 12, 13. *r* 2 Kin. 20, 11. *s* Matt. 12, 8.

i. Be-

1. Because that by his *Resurrection from the dead* there is wrought *t a new spiritual Creation* of the World, without which all the Sons of *Adam* had been turn'd to *everlasting destruction*, and all the Works of the first Creation had minister'd no *Consolation* unto us.

2. And in respect of this *new spiritual Creation*, the Scripture says, that *u* 'Old things are passed away, and all things are become new; *w* new Creatures, *x* new People, *y* new Men, *z* new Knowledge, new Testament *a*, *b* new Commandment, *c* new Names, *d* new Way, *e* new Song, *f* new Garments, *g* new Wine, new Vessels, *h* new Jerusalem, *i* new Heaven, and a new Earth; and therefore of necessity there must be, instead of the *old*, a new *k Sabbath-day*, to honour and praise our Redeemer, and to meditate upon the Work of our Redemption, and to shew the *new change* of the *Old Testament*.

3. Because that on *this day* Christ rested from all the Sufferings of his *Passions*, and finish'd the Glorious Work of our *Redemption*. If therefore the *finishing* of the Work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserv'd a *Sabbath* for to solemnize the Memorial of *so great a Work*, to the Honour of the Worker, and therefore calls it *l mine Holy Day*; much more does the *new Creation of the World*, effected by the Resurrection of *Christ*, (whereby *m* he mightily declar'd himself to be the Son of God) de-

t Isa. 65, 17. &c. Isa. 66, 22. Psal. 90, 2. 2 Cor. 5, 17. *w* Gal. 6, 15. *x* 1 Pet. 2, 10. *y* Eph. 4, 23. *z* Col. 3, 10. *a* Matt. 26, 28. *b* John 12, 14. *c* Rev. 2, 17. *d* Heb 10, 10. *e* Rev. 3, 9. *f* Luke 5, 36, 37. *g* Rev. 21, 4. *h* 2 Pet. 3, 13. *i* Isa. 66, 22. *k* Heb. 4, 9. *l* Isa. 58, 13. *m* Rom. 1, 4.

serves a *Sabbath*, for the perpetual Commemoration thereof, to the Honour of Christ, and therefore worthily call'd *m* the Lord's Day : For as the *n* Deliverance out of the Captivity of *Babylon*, being greater, took away the Name from the Deliverance out of the Bondage of *Egypt* ; so the Day whereon Christ finish'd the Redemption of the World, did more justly deserve to have the Sabbath kept on it, than on that Day whereon God ceas'd from *creating* the World. As therefore in the *Creation*, the first Day wherein 'twas finish'd was consecrated for a *Sabbath* so, in the time of *Redemption*, the first Day wherein 'was perfected must be dedicated to a Holy Rest ; but still a seventh Day kept according to God's Moral Commandment. The *Jews* kept the *Last day* of the Week, beginning their Sabbath with the *o* Night, when God rested, but Christians honour the Lord better, on the *p* First day of the Week, *q* beginning the Sabbath, with the day when the Lord *arose*. They kept their Sabbath in remembrance of the World's Creation, but Christians celebrated it in *memorial* of the World's Redemption : Yea, the Lord's Day being the first of the *Creation* and *Redemption*, puts us in mind both of the making of the *old*, and redeeming of the *new* World.

As therefore, under the *Old Testament*, G O D, by the Glory consisting of *r* seven Lamps, seven Branches, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbath's Rest*, so under the *New Testament* Christ, the true light of the World, appeareth in the midst of the *s* seven Lamps and seven golden Candlesticks, to put us in mind to honour

m Rev. 1, 20. *n* Jer. 23, 7, 8. *o* Gen. 2, 2. Lev. 23, 32. Neh. 13, 19. *p* Matt. 28, 1. *q* Acts 20, 7, 11. *r* Exod. 35, 31. *s* Rev. 1, 13.

our Redeemer in the 'Light of the Gospel, on the Lord's seventh Day of rest.' And seeing the Redemption, both for Might and Mercy, so far exceedeth the Creation, it stood with so great reason that the greater Work should carry the Honour of the Day. Neither does the Honourable Title of the *Lord's day* diminish the Glory of the Sabbath, but rather (being added) augments the Dignity thereof; as the Name *Israel* added unto *Jacob*, made the Patriarch more renown'd.

The Reason taken from the Example of God's resting from the Work of the Creation of the world, continued in force till the Son of God ceas'd from the Work of the Redemption of the World, and then the former gave place to the latter.

4. Because 'twas foretold in the Old Testament, That the Sabbath should be kept, (under the New Testament) on the First Day of the Week.

For, First, in the 110th *Psal*m, which is a Prophecy of Christ and his Kingdom, 'tis plainly foretold, That there should *u* be 'a solemn day of assembling, wherein all Christ's People should willingly come together in the beauty of holiness. Insomuch that *no Rain* (of Peace) *w shall be upon those Families that in that Feast will not go up to Jerusalem*, (the Church) 'to worship the King the Lord of Hosts.' Now, on what Day this holy Feast and Assembly should be kept, *David* sheweth plainly in *Psal*m 118, which was a Prophecy of Christ, as appears *Matth.* 21, 42. *Acts* 4, 11. *Eph.* 2, 20, as also by the Consent of all the Jews, as *Jerom* witnesseth. For, shewing how *Christ*, by his ignominious Death, should be as a *Stone rejected by the Builders*,

t Gen. 32, 28, *u Psal.* 110, 3. *w Zech.* 14, 27.

or chief Rulers of Judea, and yet by his glorious Resurrection should become the chief Stone of the Corner; he wisheth the whole Church to keep holy that day whereupon Christ should effect this wonderful work, saying, x 'This is the day which the Lord hath made, let us rejoice and be glad in it. And seeing that upon this Day, that which Peter saith of Christ appeareth to be true, 'That God made him both Lord and Christ, Acts 2, 36. therefore the whole Church under the New Testament must celebrate the Day of Christ's Resurrection. * Rabbi Bachay also saw, by the Fall of Adam on the Sixth Day, that on the same Day 'Messiah should finish the work of Man's Redemption;' and alluding to the speech of Boaz to Ruth, sleep unto the Morning, that Messiah should rest in his Grave all their Sabbath-day. And he gathered from that Speech, Gen. 1. on the first Day, *Let there be Light*, that the Messiah should rise on the *First day of the Week*, from Death to Life, and cause the spiritual Light of the Gospel to enlighten the World, that lay in the shadow of Darkness and Death. The Hebrew y Author of the Book call'd *Sedier Olam Rabbi*, cap. 7. recordeth many memorable things which were done upon the *First day of the Week*, as so many Types, That the chief Worship of God should (under the *New Testament*) be celebrated upon this Day; as, that 'on this Day the Cloud of God's Majesty first sate up on his People; Aaron and his Children first executed their Priesthood; God solemnly bless'd his People; the Princes of his People first offer'd publicly unto

x Psal. 118, 24. * Zohar upon Gen. fol. 21, H. Brughton's Require of Consent, p. 55, 51. y Ex H. Wolfii Chron. de Temp. lib. cap. 2.

God; the first Day wherein Fire descended from Heaven; the first Day of the World, of the Year, of the Month, of the Week, &c. all shadowing, that it should be the first and chief Holiday of the *New Testament*. & St. *Augustine* proves, by divers Places and Reasons out of the Holy Scripture, that 'the Fathers, and all the holy Prophets under the Old Testament, did foresee and know that our Lord's Day was shadow'd by their Eighth Day of Circumcision; and that the Sabbath should be chang'd from the Seventh to the Eighth or First Day of the Week: And *Junius*, out of *Cyprian*, saith, that 'Circumcision was commanded on the Eighth Day, as a Sacrament of the Eighth Day, when Christ should rise from the Dead. The Council fore *Julienne* affirm, that *Esay* prophecy'd of the 'keeping of the Sabbath upon the first Day of the Week. If this Ministry was so clearly seen by the Fathers, under the Shadows of the *Old Testament*, sure the God of this World has deeply blinded their Minds who cannot see the Truth thereof under the a shining Light of the Gospel: Therefore this change of the Sabbath day under the new, was nothing but a fulfilling of that which was prefigur'd and fore-prophecy'd under the Old Testament.

5. According to their Lord's Mind and Commandment, and the Direction of the Holy Ghost, which always assisted them in their Ministerial Office) the Apostles in all the Christian Churches (which they planted) ordain'd, That the Christians should keep the Holy Sabbath upon that Seventh Day, which is the *first Day of the Week*; b *Concerning the gathering for the Saints, as I have or-*

a *Augustin. Epist. 2d Januar. 119. c 3. a 2 Cor. 4. 4. b 1 Cor. 16, 1, 2.*

dain'd in the Churches of Galatia, so do ye also every first Day of the Week, &c. c When ye come together in the Church (being the Lord's Day) to eat the Lord's Supper, d to remember and shew the Lord's Death till he come, &c. In which Words note,

1. That the Apostle ordain'd this Day to be kept holy; therefore a divine Institution.

2. That the Day is named the *first* day of the week; therefore not the Jewish *seventh*, or any other.

3. Every *first* day of the Week, which sheweth a Perpetuity.

4. That it was ordain'd in the Churches of Galatia, as well as of Corinth, and he settled one uniform Order in all the Churches of the Saints; therefore it was Universal.

5. That the Exercises of this Day were e Collections for the Poor, (which appears by Acts 2, 42. and Justin Martyr's Testimony, Apolog. 2.) which were gather'd in the holy Assembly after Prayer, Preaching of the Word, and Administration of the Sacraments; therefore it was spiritual.

6. That he will have the Collection (tho' necessary) remov'd against his coming, lest it should hinder his Preaching, but not their holy meeting on the Lord's day, for it was the time ordain'd for the publick Worship of the Lord, which argueth a Necessity.

c Beza witnesseth, that in one ancient Greek Copy there is read τὴν Κυριακὴν, the Lord's Day, added to every First Day, &c. d 1 Cor. 21. 20, 25, 26, e As the Phrase of breaking of Bread comprehendeth all other Exercises of Religion, Acts 20, 7. so this Phrase of laying by in store. comprehendeth all the other Exercises of the Sabbath: And why should the Apostle require the Collection to be made on the First Day of the Week, but because that on this Day the holy Assembly was held in the Apostle's Time?

T

And

And in the same Epistle St. Paul protesteth, that he 'deliver'd them none other ordinance, or *Doctrine*, but *g* what he had receiv'd of the Lord: *Insomuch* that he charged them, that *h* 'If any Man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you are the Commandments of the Lord.' But he wrote unto them and ordain'd among them, to keep their Sabbath on the *First day in the Week*: Therefore to keep the Sabbath on that day, is the very Commandment of the Lord. And how can he be either a true Prophet, or have any Grace of God's Spirit in his Heart, who seeing so clearly the Lord's Day to have been instituted and ordain'd by the Apostles, will not acknowledge the keeping holy of the Lord's Day to be a Commandment of the Lord? The Jews confess this change of the Sabbath to have been made by the Apostles. *Peter Alphen. in dialog. contra Judæos, tit. 12.* They are therefore more blind and sottish than the Jews, who prophanelly dery it.

i At *Troas* likewise St. Paul, together with seven of the *Chief* Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus*, and all the *Christians* that were there, kept the *Holy Sabbath* on the *First day* of the Week, in Praying, Preaching, and receiving the Lord's Supper.

And 'tis a thing to be noted, that *Luke* says not that the Disciples were sent to hear Paul preach, but the Disciples being come together to break Bread upon the *First day of the Week*; that is, to be Partakers of the Holy Communion, at what time the Lord's Death was by the Preaching of the Word shewn,

g 1 Cor. 11, 23. *h* 1 Cor. 14, 37. *i* Acts 20, 4, 5, 6, &c.

1 Cor.

1 Cor. 11, 26. *Paul preach'd unto them, &c.* and, that none keep those Meetings but Christians, who only are call'd Disciples, Acts 11, 26. But at *Philippi*, where, as yet, there were no Disciples, *Paul* is said to go on *their Sabbath-day*, to the Place where the Jews and their Profelytes were wont to pray, and there Preach'd unto them, Acts 16. 12, 13. So that 'tis as clear as the Sun, that it was the *Christians* usual Manner & to pass over the Jewish *seventh day*, and to keep the Sabbath and their holy meetings on the First Day of the Week. And why does St. *John* call this the *Lord's day*, but because 'twas a day known to be generally kept holy, to the Honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which St. *John* call'd the *Lord's day*, the rather to stir up Christians to a thankful Remembrance of their *Redemption* by Christ's Resurrection from the Dead. And with the Day, the *Blessing of the Sabbath* is likewise translated to the *Lord's day*, because that all the Sanctification belonging to this New World is in Christ, and from him convey'd to Christians: And because there cannot come a *greater Authority* than that of *Christ* and his Apostles, nor the like Cause, as the *new-creating of the World*, therefore the Sabbath can never be alter'd from *this Day* to *any other* whilst this World lasteth. Add hereunto, how the Scripture noteth, that in the first planting and settling of the Church nothing was done, but by the special Order and direction of the Apostles, 1 Cor. 11. 34. & 14. 36, 37. Tit. 1. 5. Acts 15. 6, 24. and

& Acts 21, 4, &c. Rev. 1, 10 *Mos Christianus*, &c. 'tis the manner of Christians to call this the *Lord's Day*, *Bed. in Luc. cap. 14. Heb. 2. 5.*

the *Apostles* did nothing but what they had warrant for from Christ, 1 Cor. 11, 23.

To sanctify then the Sabbath on *the seventh Day* is not a Ceremonial Law *abrogated*, but the Moral and Perpetual Law of God *perfected*: So that the same perpetual Commandment which bound the *Jews* to keep the Sabbath on *that Seventh day*, to celebrate the *World's Creation*, binds *Christians* to solemnize the Sabbath on *this very day*, in memorial of the *World's Redemption*; for the *fourth commandment*, being a *Moral Law*, requireth a *seventh day* to be kept holy for ever: And the *Morality* of this, as of the rest of the Commandments, is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the *Law*; by how much we (in Baptism) have made a more *special Covenant* with God, to keep his Commandments; and God has covenanted with us, to free us from the Curse, and to assist us with his Spirit to keep his Laws. And, that this Commandment of the Sabbath (as well as the other Nine) is moral and perpetual, may plainly appear by these Reasons.

Ten Reasons demonstrating the Commandment of the Sabbath to be Moral.

1. **B**Ecause all the Reasons of this Commandment are moral and perpetual; and God hath bound us to the Obedience of this Commandment with more forcible Reasons than to any of the rest: First, because he did foresee that Irreligious Men would either more carelessly neglect, or more boldly break this Commandment than any other. Secondly, because that in the Practice of this Commandment, the Keeping of all the other con-

consisteth, which makes God so often complain, That all *his Worship* is neglected, or overthrown, when the Sabbath is either *n* neglected or transgress'd. " It would make a Man *amaz'd* (saith " Mr. *Calvin* *o*) to consider how oft, and with " what *Zeal and Protestation*, God requireth all " (that will be his *People*) to sanctify the seventh " Day; yea, how the *God of Mercy* *mercilessly* punisheth the Breach of this Commandment with " cruel Death, as tho' it were the Sum of his whole " Honour and Service.

And 'tis certain, that he who makes no Conscience to *break the Sabbath*, will not (to serve *his* turn) make any Conscience to break any of the other Commandments, so he may do it without discredit of his *Reputation*, or danger of *Man's Law*. Therefore God placed this Commandment in the *midst* of the two Tables, because the keeping of it is the best help to the keeping of *all the rest*. The *conscionable* keeping of the *Sabbath*, is the *Mother of all Religion* and good Discipline in the Church. Take away the *Sabbath*, and let every Man serve GOD *when he listeth*, and what will shortly become of *Religion*, and that *p* *Peace* and *Order* which God will have to be kept in his Church? The *Sabbath-day* is God's *Market-day* for the Week's Provision, wherein *He* will have us to come unto *q* *Him*, and buy of him without *Silver* or money, the *Bread of Angels*, and *Water of Life*, the *Wine* of the Sacrament and *Milk* of the Word, to feed our Souls; try'd *Gold*, to enrich our Faith; precious *Eye-salve* to heal our spiritual blindness;

n Jer. 15, 22. Ezek. 20, 19, 20, 24. & 23, 38. Neh. 9, 4. *o* Ex Bodin. de Republ. l. 4. c. 2. *p* 1 Cor. 14, 33, 40. *q* Isa. 55, 1, 2.

and the *r white Raiment* of Christ's Righteousness to cover our filthy Nakedness. He is not far from true *Piety*, who makes a Conscience to keep the *Sabbath day*; but he who can *dispense* with his Conscience to *break* the *Sabbath* for his own Profit or Pleasure, in his Heart never yet felt what either the *fear of God*, or true *Religion* meaneth: For of *this Commandment* may that Speech of St. *James* be verified. *f* "He that faileth in one, is guilty of all." Seeing therefore that God hath sent'd this Commandment with so many moral Reasons, 'tis evident that the Commandment it self is moral.

2. Because it was *commanded of God*, to *Adam* in his *Innocency*, whilst (holding his Happiness not by *Faith in Christ's Merits*, but by *Obedience to God's Law*) he needeth no Ceremony shadowing the Redemption of Christ. A Sabbath therefore of a *seventh Day* cannot be simply a Ceremony, but an essential part of God's Worship enjoin'd unto Man, when there was but one Condition of all Men: And if 'twas necessary for our first *t Parents* to have a *Sabbath-day*, to serve God in their *Perfection*, much more need *their Posterity* to keep the *Sabbath* in the state of their Corruption. And seeing GOD himself kept this Day holy, how can that Man be holy that doth willfully prophane it?

3. Because 'tis one of the *Commandments* which God spake with his own Mouth, and twice wrote with his own Fingers in *u Tables of Stone*, to signify their Authority and Perpetuity. All that God wrote were moral and *perpetual Commandments*, and those are reckon'd *x Ten* in number. If there

r Rev. 3. 18. *s* Jam. 2. 20. *t* Gen. 2. 3. *u* Exod. 34. &c. *x* Deut. 4. 13.

were now but an abrogated Ceremony, then there were but *Nine Commandments*; the Ceremonial, that were to be *abrogated by Christ*, were written all by *Moses*; but this of the *Sabbath*, with the other *Nine*, written by God himself, were put, into the Ark, where no *Ceremonial Law* was put, to shew, that they should be the perpetual *Rules of the Church*, yet such as none could perfectly fulfil and keep, only Christ.

4. Because Christ professeth, that *he came not to destroy the moral Law*; and, that the *least* of them should not be *abrogated* in his Kingdom of the *New Testament*, insomuch, that 'whosoever breaketh one of the least of these Commandments, and teacheth Men so he shall be call'd, the least in the Kingdom of Heaven;' That is, he should have no Place in his Church. Now the Moral Law commandeth *one Day in seven* to be *perpetually kept* a *holy Sabbath*; and Christ himself *expressly* mentioneth the keeping of a *Sabbath* among his Christians at the Destruction of *Jerusalem*, about *42 Years* after his Resurrection; by which time all the *Mosaicall Ceremonies* *c* (except eating of Blood and things strangled) were by a publick Decree of all the Apostles *quite abolish'd* and *abrogated* in Christian Churches: And therefore Christ admonish'd his Disciples *d* to *pray that their flight be not in the Winter, nor on the Sabbath-day*: Not in the Winter, for that (by reason of the *foulness* of the Ways and Weather) their flight should be *more painful and troublesome* unto them; not upon the *Sabbath*, because it would be *more grievous* to their Hearts to spend that Day in toiling to save their *Lives*,

y Deut 4, 2. *z* 1 King. 8. 9. Heb, 6, 4. *a* Mat. 5, 17
b ver. 19. *c* Acts 15, 10, 20, 21, 24, 28. *d* Matt. 24, 20.
which

which the Lord had commanded to be spent in *holy Exercises*, to *comfort* their Souls. Now if the sanctifying of the *Sabbath* on this Day has been but *Ceremonial*, it had been no Grief to have *fled* on this day any more than that on *any other* day of the Week. But in that Christ does tender so much this Fear and Grief of being driven to *fly on the Sabbath day*, and therefore wisheth *his* to pray unto God to *prevent* such an Occasion; he plainly demonstrates that the *Observation of the Sabbath* is no abrogated Ceremony, but a moral Commandment, confirm'd and establish'd by Christ among Christians. If you would know the Day whereupon Christ appointed Christians to keep the *Sabbath*, St. *John* will tell you, that it was on the Lord's Day, *Rev.* 1, 10. If you will know what Day of the Week that was, St. *Paul* will tell you, that it was on every *First Day* of the Week, *1 Cor.* 16. 1.

As Christ admonish'd, so Christians pray'd, and according to their *Prayers* GOD (a little before the Wars began) warn'd by an Oracle, all the Christians in *Jerusalem* to depart thence, and to go to *Pella*, a little Town beyond *Jordan*, and so to escape the Wrath of God, that should fall upon that City and Nation. If then a Christian should not without *grief of Heart* fly for the *safety* of his Life on the Lord's Day, with what *Joy* or *comfort* can a true Christian neglect the holy *Exercises* of God's Worship in the Church, to spend the greatest part of the Lord's Day in prophane and carnal Sports, or servile Labour? And seeing the Destruction of *Jerusalem*

e Euseb. Hist. Ecclesiast. l. 3 c. 5. 'Tis probable that this Oracle was that Voice (*Migremus hinc*) which with an Earthquake was heard by Night in the Temple, mention'd by *Josephus de bello Judaico*, l. 7. c. 12.

was

was both a *f* Type and an *A*ssurance of the Destruction of the *W*orld, who seeth not, but that the holy Sabbath must continue till the very end of the *W*orld?

5. Because that all the Ceremonial Law was enjoyn'd to the *J*ews only, and not to the *G*entiles: But this Commandment of the holy Sabbath as Matrimony, was instituted of *G*od in the state of *I*nnocency, when there was but one state of all Men, and therefore enjoyn'd to the *G*entiles as well as to the *J*ews; so that all Magistrates and Householders were commanded to *g* constrain all Strangers (as well as their own Subjects and Family) to observe the holy Sabbath, as appears by the fourth Commandment, and Practice of *h* Nehemiah. All the Ceremonies were a *i* Partition wall to separate *J*ews and *G*entiles: But seeing the *G*entiles were bound to keep this Commandment as well as the *J*ews, 'tis evident that it is no Jewish Ceremony: And seeing the same Authority is for the Sabbath that is for Marriage, a Man may as well say, that Marriage is but a Ceremonial Law, as the Sabbath. And remember, that whereas Marriage is term'd but once the *k* Covenant of *G*od, because instituted by God in the *l* beginning, the Sabbath is *every-where* call'd the Sabbath of the Lord thy God, because ordain'd by God in the *same* beginning, both of Time, State, and Perpetuity; therefore not Ceremonial.

6. The Corruption of our Nature found in the manifest Opposition of wicked Men, and in the secret Unwillingness of good men to sanctify sincerely the Sabbath, sufficiently demonstrated, that the Commandment of the Sabbath is *spiritual* and *moral*.

f Matt. 24, 35. *g* Isa. 56, 6. *h* Nehem. 3, 19, &c. *i* Eph. 2, 14. *k* Prov. 2, 17. *l* Matt. 19, 6, 8.

7. Because

7. Because that as God, by a perpetual Decree, made the *m* Sun, and Moon, and *n* other Lights in the Firmament of Heaven, not only to divide the Day from the Night, but also to be for *o* Signs, and for *p* seasons, and for *q* days, and for *r* years; so he ordain'd in the Church on Earth the holy Sabbath to be not only the appointed season for his solemn Worship, but also the perpetual Rule and Measure of Time: So that as seven Days make a Week, four Weeks a Month, and twelve Months a Year; so seven Years make a Sabbath of Years, seven Sabbaths of Years make *s* a Jubilee, 80 Jubilees, or 4000 Years, (or, after Ezekiel, 4000 Cubits) the whole time of the Old Testament till Christ, by his Baptism and Preaching, began the state of the New Testament. Neither can I here pass over, without admiration, how the Sacrament of Circumcision continued in the Church 19 Jubilees from Abraham, to whom it was first given, unto the Baptism of Christ in Jordan, which was just so many Jubilees (after Bucholcher's Account) as the World had continued before, from Adam to the Birth of Abraham. Moses began his Ministry in the 80th Year of his age, Christ enters upon his Office in the 80th Jubilee of the World's age: Joseph was 30 Years old when he began to rule over Egypt, Gen. 41. 49. and the Levites began to serve in the Tabernacle at 30 Years old; so Christ likewise to answer these Figures, began his Ministry in the

m Gen. 1, 18. *n* Job 9, 9. & 38. 31. Amos 5, 8. *o* To distinguish betwixt spring and harvest, summer and winter, and to foreshew Judgments to come, *p* Moadim Sign. sacred times appointed for God's holy worship, having special significations and promises. *q* One of the 7 days of the week from the other. *r* Solar, sabbatarian, and jubilee, Ex. 23, 11, 12. *s* Index chr. apud an. mundi 1998.

Thir-

Thirtieth Jubilee of *Moses*, and when he began to be Thirty Years of Age, Luke 3. 23. in the midst of *Daniel's* last Week, and so (continuing his Ministry on Earth three Years and a half) finish'd our Redemption and *Daniel's* Period by his innocent Death upon the Cross. The most of all the great Alterations and strange Accidents which fell out in the Church came to pass either in a Sabbattical Year, or in a Year of Jubilee. For example.

The *seventy Weeks* of *Daniel* beginning the first Year of *Cyrus*, and the 3493 Year of the world, contain so many Years as the World did *Weeks* of Years unto that time, and so many *Weeks* of Years as the World had lasted *Jubilees*. *Daniel's* *seventy Weeks* of Years contain 490 single Years; the World before that time 490 *Weeks*, or *Sabbaths* of Years, *Daniel's* Period 70 *Weeks*, the World's 70 *Jubilees*. So that to comfort the Church for their 70 Years Captivity, which they had now, according to *Jeremy's* Prophecy, endur'd in *Babylon*, *Gabriel* tells *Daniel*, That at the end of 70 *Weeks*, or *Sabbaths* of Years, (that is, 70 Times seven Years, or 490 Years) their Eternal Redemption from Hell should be effected by the Death of Christ, as sure as they were now redeem'd from the Captivity of *Babylon*. This Period of *Daniel* containing seventy *Sabbaths*, or ten *Jubilees* of Years, began at the first *Liberty* granted the *Jews* by *Cyrus*, in the first Year of his Reign over the *Babylonians*, mention'd *Ezra* 1. 1. and end just at the time that *Christ* died upon the Cross. From the Death of Christ, or the last

1 After Mr. Rabbi *Pont's* Computation Treatise of the last decaying Age of the World, publish'd *An. Dom.* 1600
R. Pont Treat. of the last Age, p. 17, u *Jer.* 25, 11, 12.

end

end of *Daniel's Weeks*, to the Seventy-first Year of Christ, the World is measur'd by *seven Seals*, or *seven Sabbaths*, of Years, making one compleat *Jubilee*. From the end of those seven Seals the World is measur'd to her end by *x* seven Trumpets, each containing 244 Years (as some conjecture, about 440 Years hence, the Truth will appear) *Enoch*, the seventh from *Adam*, having liv'd so many Years, as there are Days in the Year, 365, was translated of God in a Sabbatical Year. *y* *Moses*, the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a Sabbatical Year of the World 2373, and in the Three hundred Seventy seventh Year since the Flood, (after *Broughton's* *z* Computation) is sav'd, as a new *Noah*, in a Reed-Ark, and liv'd a Builder of the Church, so long as *Noah* was building the Ark, 120 Years. The Promise was made to *Abraham* in a Sabbatical Year, being the 2023 Year of the World. The sixth Year of *Joshua*, being 2500 Years from the Creation of the World, wherein the Land was possess'd and divided among the Children of *Israel*, was a Sabbatical Year, and the *a* Fiftieth *Jubilee* from the Creation of the World. At this Year *Moses* begins his *Jubilee*, by which (as with a Chain of Thirty Links) he tyeth the parting of Canaan's Possession to the *Israelites* by *Joshua*, to the opening of the Kingdom of Heaven to all Believers by *Jesus*: And so carrieth the Church of the Jew

w Rev. 5, 1. *x* Rev. 8, 2. & 9, 7. *Napier* on the Apoc. Proposition 6, 8, 9. and his Resolution. *y* *Pont* on the last Age of the World, p. 12. *Buchol.* 2 *Index Chr.* *z* *Broughton's* Consent. *An Mundi*, 143. *Deut.* 30. 4. *Pont.* *ibid.* & *Scaliger*, *Buchol.* *a* *Pont.* p. 21. *Buchol.* *Chro.* apud *An. Mundi*, 2500.

by a joyful *b* Stream of *Jubilees* from the *Type* to the Substance, from *Canaan* to Heaven, from *Joshua* to *Jesus*: For Christ, at the End of *Moses's* Thirty *Jubilees*, at the beginning of the Thirtieth Year of his age, at his Baptism *openeth Heaven*, and gives the *clearest vision* of the *Blessed Trinity* that was seen since the World began; and by the Silver Trumpet of his Gospel proclaims, according to the Prophecy of *c* *Esay*, Eternal Redemption to all that repent and believe in him.

And the Year of our Saviour *Christ's Birth*, being the 3948 of the World, was at the end of a *Sabbatical Year*, and the *d* 564 *Septenary* of the World. *Moses* maketh the common Age of all Men to be *Ten times seven*, *Psal.* 90. and every *seventh Year* commonly produceth some notable Change or Accident in Man's Life: And no wonder; for, as *Hippocrates* affirmeth, a Child in his Mother's Womb, on the seventh Day of his Conception, has all his Members finish'd, and from that Day groweth to the perfection of birth, which is always either the ninth or seventh Month: At seven Years old the Child *casts his Teeth*, and receives new; and every seventh Year after there's some alteration or change in Man's Life, especially at *Nine times seven*, the *Climacterick Year*, which by Experience is found to have been fatal to many of those learned *e* Men, who have been the *chiefest Lights* of the World:

b *Jubilee* some derive it from Trumpets or Rams horns, wherewith the Jubilee was sounded; others, from *Jubal*, Stream, because they carry us to the Death of *Christ*, the Author of our eternal Rest and Joy, *c* *Isa.* 61. 1. *Luke* 4, 18. *d* *Pont* on the last decaying Age of the World, *p* 12, 13, 21. *e* *Aristotle*, *Cicero*, *Bernard*, *Boccaco*, *Erasmus*, *Luther*, *Melancthon*, *Sturmius*.

And if they escap'd that Year, yet most of 'em have departed this Life in a Septenary Year : *Lamech* died in the Year of his Life 777 ; *Methusalem*, the longest liver of the Sons of Men, died when he began to enter his 970th Year ; *Abraham* died when he had liv'd 22 times seven Years ; *Jacob* when he had lived 21 times seven years ; *David*, after he had liv'd ten times seven years ; so did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born : So did the Maiden Queen * *ELIZABETH*, of blessed and never-dying Memory, who came into the World on the Eve of the Nativity of the blessed Virgin Mary ; and went out of this World on the Eve of the Annunciation of the blessed Virgin Mary. *Hippocrates* died in the 15th Septenary ; *Hierom* and *Isocrates* in their 13 ; *Pliny*, *Bartolus*, and *Cæsar* in their 8th Septenary ; and *g Joannes de Temporibus*, who lived 361 years, died in the 53d Septenary of his Life. The like might be observ'd of innumerable others : And indeed, the whole Life of a Man is measur'd by the Sabbath ; for how many years soever a Man lives here, yet his Life is but a Life of seven Days multiply'd : So that in the Number of Seven there is a mystical Perfection, which our Understanding cannot attain unto.

All which divine Disposition of admirable Things, so oft by sevens ; calls upon us to a continual Meditation of the blessed Seventh-day Sabbath, in knowing and worshipping GOD in this Life, that so from Sabbath to Sabbath we may be

* *She was, she is (what can there more be said)*
In Earth the first, in Heaven the second Maid.
g Bodin. Buchol.

translated

translated to the eternal glorious Sabbath of Rest and Bliss in the Life to come.

By the Consideration whereof, *any man* that looketh into the Holy History may easily perceive, that the whole Course of the World is drawn and guided by a *certain Chain* of God's Providence, disposing all things in *Number, measure, and Weight*. All Times are therefore measured by the Sabbath, so that Time and the Sabbath can never be separated: And the *i* Angel swears, that this *measuring of Time* shall continue till that Time shall be no more. And as the Sabbath had its first Institution in the First Book of the Scriptures, so it hath its *confirmation* in the Last: And as this Book does *k* Authorize this Day, so this Day graceth the Book, in that the Matter thereof was reveal'd upon so Holy a Day; the *Lord's Revelation* upon the *Lord's Day*. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (Time's meet rod) out of the Church; seeing the Sabbath is ordain'd in the Church (as well as the Sun and Moon in the Firmament) for the distinction of Times.

8. Because that the whole Church, by an universal consent, ever since the Apostles time, have still held the Commandment of the Sabbath to be the moral and perpetual Law of God; and the keeping of the Sabbath on the First Day of the Week, to be the Institution of Christ and his Apostles.

The * Synod call'd *Synodus Colanienfis*, saith, that the Lord's Day hath been famous in the Church

b Wisd. 11. 17. *i* Rev. 10. 6. *k* Gen. 2, 3. *l* Rev 1, 10, * Synod. Col. par. 9. c. 9.

ever since the Apostles Time. *m* Ignatius Bishop of Antioch living in St. John's time, says, 'Let every one that loveth Christ keep holy the Lord's day, renowned by his Resurrection, which is the Queen of Days, in which Death is overcome, and Life is sprung up in Christ.' *n* Justin Martyr, who liv'd not long after him, sheweth how the Christians kept their Sabbath on the Lord's Day, as we do. *o* Origen, who liv'd about 180 Years after Christ, shews the reason why the Sabbath is translated to the Lord's Day. *p* Augustine says, that the Lord's Day 'was declar'd unto the Church by the Resurrection of the Lord upon that day; & ex illo cepit habere Festivitatem suam, and by Christ it was first ordain'd to be kept holy: and in another place, *q* That 'the Apostles appointed the Lord's Day to be kept with all Religious solemnity, because that on that Day our Redeemer rose from the Dead, which is therefore call'd the Lord's Day.

As therefore *r* David said of the City of God, so may I say of the Lord's Day, *s* Glorious Things are spoken of the Day of the Lord; for 'twas the Birthday of the World, the first Day wherein all Creatures began to have being: In it Light was drawn out of Darkness; in it the Law was given on Mount Sinai; in it the Lord rose from Death to Life; in it the *t* Saints came out of their Graves, assuring that on it Christians should rise to newness of Life; in it the Holy Ghost descended upon the Apostles; and 'tis very probable that on the seventh Day, when *u* the

m Ignat. ad Magnes. *n* Apol. 2. *o* Origen Homilia 7 super Exod. 1. *p* Epist. ad Januar. 11. c. 13. & ad Casul Epist. 86. *q* August. de temp. ser. 251. *r* Psal. 87. 3. 1 Aug. de temp. ser. 251. & 254 Conc. Const. Can 8. Wolph. Chr. ib. 1. c. 10. Muff. Bipont. post Dom. Pasch. *t* Matt. 27. 52. Codoman. Annal. An. Mundi 2515. *u* Rev. 10. 7

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seven Trumpets have blown, the cursed *w* Jericho of this World shall fall, and our true Jesus shall give us the promis'd Possession of the Heavenly Canaan.

He that would see the uniform Consent of Antiquity, and Practice of the Primitive Church in this Point, let him read *x* Eusebius's Ecclesiastical History, lib. 4. c. 23, Tertullian lib. de Idolatria, cap. 14. Chrys. Sermon. 5. de Resurrect. Constitut. y Apol. c. 37, Cyril in Johan. l. 12. c. 58. Of this Judgment are all the sound new Writers; see Fox on Rev. 1. 10. Bucer in Matt. 12. 11. Gualt. in Malach. 3. Hm. 23. Fulk on the Rhemish Testam. Apoc. 1. 10. Chemn. Exam. Conc. Trid. par. 4. de diebus festis. Welpsh. Chron. l. 2. c. 1. Armin. Thes. in 4 precept. and innumerable others: *z* Learned Junius shall speak for all, *Quomobrem cum dies Dominicus*, &c. 'Wherefore seeing the Lord's Day is both the Feast of Christ, (*viz.* his Resurrection and often appearing to his Disciples upon that Day) by the Example and Institution of the Apostles, and by the continual Practice of the Ancient Church, and by the Testimony of the Scripture, observ'd and substituted into the place of the Jewish Sabbath; *inepte faciunt*, they do foolishly who say, that the Observation of the Lord's Day is of Tradition, and not from the Scripture, that by this means they might establish the Tradition of Men. And again, The cause of this change is the Resurrection of Christ, and the benefit of the restoring the Church by Christ, the remembrance of which Benefit did succeed into the place of the memory of the creation, *Non humana traditione, sed Christi ipsius observatione & n*

w Josh. 6. 13. *x* Aug. ad Casulam, Ep. 86. & ad Janu. 119, c. 19. *y* Aug. Ser. de temp. 251 & 154 & Conc. 6 Constant. can. 8. *z* Junii Prelect. in Gen. 2 3

stituto : ' Not by the Tradition of Man, but by the Observation and Appointment of Christ, who both on the Day of his Resurrection, and on every Eighth day after, unto his Ascension into Heaven, did appear to his Disciples, and came into their Assemblies.'

g. Because the Lord himself expoundeth ' the end of the *Sabbath* to be * a sign and document for ever betwixt him and his People ; that he is *Jehovah*, by whom they are sanctified,' and therefore must only of them be *b worshipp'd* ; and, upon *the pain of Death*, chargeth his People for ever to keep this Memorial *c unviolated* : But this end is moral and perpetual, therefore the Sabbath is moral and perpetual : What *d God* ' has perpetually sanctified, let no Man ever presume to make common or prophane. Upon this Ground it is that the Commandment terms this day *the Sabbath of the Lord thy God* : And God himself calls it *e his Holy Day*. And upon the same Ground likewise the *Old Testament* consecrated all their Sabbaths and Holy Days to the Worship and Honour of God alone : To dedicate therefore a Sabbath to the Honour of any Creature is gross Idolatry ; for the first Table makes it a Part of God's Worship, to have a Sabbath to his Honour ; so does *Levit. 23. 3, 37, 38, &c.* and *Ezek. 20. 20. Nehem. 9. 14.* the Sabbath is put for the *whole Worship of God*. And our Saviour teaches, that *We must worship the Lord God only*, *Matth. 4. 10.* and therefore keep a Sabbath to the only Honour of GOD. The *Holy Ghost* notes it as one of *Jeroboam's* greatest Sins, that he ordain'd a Feast from the *device of his own*

* *Exod. 31. 13, 14, &c. Ezek. 20. 19 20. b Ezek. 46. 1, 2, 3, &c. c Exod. 35. 2. Armin. Disp. Theolog. in præcep. 1. Thes. 14. d Acts 10. 15. e Isa. 58. 13.*

Heart, 1 Kings 12. 33. And God threatneth to visit Israel for keeping the Days of *Baalim*; that is, of *Lords*, as *Papists* do of *Saints*, *Hof.* 2. 13. but says, that *such forget him*. And so, indeed, none are less careful in keeping the *Lord's Sabbath* than they who are most *f* superstitious observers of *Mens* Holy-days, The Church of *Rome* therefore commits gross Idolatry.

First, In taking upon her to *ordain Sabbaths*, which belongs only unto the *Lord of the Sabbath* to do.

Secondly, In dedicating those Holy-days to the Honour of Creatures, which in effect is to make them *sanctifying Gods*.

Thirdly. In tying to these Days *God's Worship, Prayers, Fasting, and Merit*.

Fourthly, In exacting on these Days of *Mens* invention a greater measure of Solemnity and Sanctification than upon the *Lord's Day*, which is *God's* Commandment; which in effect is to prefer *Antichrist* before *Christ*. Our Church has justly abolish'd all Superstitious and Idolatrous Feasts, and only retains a few *Holy-days* to the Honour of *God* alone, and easing of Servants, *Deut.* 5. 14. tho' long Custom forceth to use the *old Names* for civil distinction; as *Luke* us'd the *prophane Names* of *Castor* and *Pollux*, *Acts* 28. 11. and Christians of *Fortunatus*, 1 *Cor.* 16. 17. *Mercurius*, *Rom.* 16. 14. and Jews of *Mardocheus's Day*, 2 *Maccab.* 15. 37.

10. Lastly, The Examples of *God's* Judgment on Sabbath-breakers may sufficiently seal unto them whose Hearts are not *scard*, who wrathfully Almighty *God* is displeas'd with them who are wilful prophaners of the *Lord's Day*.

f. Read H. Wolphius Chron. de Temp. l. 2. cap. 4. p. 11, &c. p. 140, &c.

The Lord (who is otherwise the God of Mercy) commanded *g Moses* to stone to Death the Man who (of a presumptuous Mind) would openly go to gather Sticks on the Sabbath-day. The Fact was small, true; but his Sin was the greater, (that for so small an Occasion) would presume to break so great a Commandment.

h Nicanor offering to fight against the Jews on the Sabbath-day, was slain himself, and Thirty-five thousand of his Men.

A *Husbandman* grinding Corn upon the *Lords-day*, had his Mill burnt to Ashes.

Another carrying Corn on this Day, had his Barn and all his Corn therein burnt with Fire from Heaven the next Night after.

Also a certain *Nobleman* (prophaning the Sabbath usually in Hunting) had a Child by his Wife with a Head like a Dog, and with Ears and Chaps, crying like a Hound.

A covetous *Flax-wife* at *Kinslat* in *France*, Anno 1559, using with her Maids to work at her Trade on the Lord's Day, it seem'd to them that Fire issued out of the *Flax*, but did no harm: The next *Sabbath* it took fire indeed, but was quickly quenched; but, not taking Warning by this, the third *Sunday* after it took fire again, burnt the House, and so scorched the *wretched Woman*, with two of her Children, that they died the next Day; but (thro' God's Mercy) a Child in the Cradle was taken out of the Fire alive, and unhurt.

i On the 13th of *January*, *An. Dom.* 1582, being the Lord's Day, the Scaffolds fell in *Paris-Gar-*

g Numb. 15, 32. *b* 2 Macc. 8. 28. *i* *Stow's* Abridgment, *Ann.* 1582.

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den under the People at a *Bear-baiting*, so that eight were suddenly slain, innumerable hurt and maim'd : A Warning to such, who take more Pleasure on the Lord's Day to be in a *Theatre* beholding carnal Sports, than to be in the *Church* serving God with the *spirithal* Works of *Piety*.

Many fearful Examples of God's Judgments by Fire have, in our Days, been shew'd upon divers *Towns*, where the Prophanation of the Lord's Day has been openly countenanc'd.

Stratford upon Avon was twice, on the same Day Twelve month, (being the Lord's Day) almost consum'd with Fire ; chiefly for Prophanation of the Lord's Sabbath, and for contemning his Word in the Mouth of his faithful Ministers.

Tiverton in *Devonshire* (whose Remembrance makes my Heart bleed) was oftentimes admonish'd by her godly Preacher, That God would bring some heavy Judgment on the Town, for their horrible & Prophanation of the Lord's Day, occasion'd chiefly by their Market on that Day following. Not long after his Death, on the 3d of *April*, *Ann. Dom.* 1598, God (in less than half an Hour) consum'd, with a sudden and fearful Fire, the whole Town, except only the Church, the Court-house, and the Alms-houses, or a few poor Peoples Dwellings ; where a Man might have seen 400 Dwelling-houses all at once on fire, and above 50 Persons consumed with the Flame. And now again, since the former Edition of this Book, on the 5th of *August*, 1612, fourteen

& Whilst the Preachers cry'd in the Church, *Prophane-ness, Prophaneniss*, Gain would not suffer them to hear : Therefore when they cry'd out *Fire, Fire*, in the Streets, GOD would not suffer any to help.

Years

Years since the former Fire) the whole Town was again fired and consum'd, except some Thirty Houses of poor People, with the School-house and Almshouses. They are blind who see not in this the Finger of God. God grant them Grace, when 'tis next built, to change their Market day, and to remove all Occasions of prophaning the Lord's Day. Let other Towns remember the Tower of Siloe, Luke 13. 4. and take Warning by their Neighbours Chastisement, fear God's Threatning, Jer. 17, 27. and believe God's Prophets, if they will prosper, 1 Chron. 20, 20.

Many other Examples of God's Judgments might be alledg'd, but if these are not sufficient to terrify thy Heart from the wilful Prophanation of the Lord's Day, proceed in thy Prophanation; it may be the Lord will make thee the next Example, to teach others to keep his Sabbaths better.

He punishes some in this Life, to signify how he will plague all wilful Transgressors of his Sabbaths at the last Day.

Thus we have prov'd, That the Commandment of the Sabbath is Moral; and, that the change of it from the Seventh to the First Day of the Week was instituted by the Authority of Christ, and of his Apostles: But as in promulgating of the Law divers Ceremonies peculiar to the Jews were annex'd, the rather to bind that People to the more careful Performance thereof; as to the first Commandment, their deliverance from Egypt, shadowing their Redemption from Hell; to the fifth Commandment, length of Days in Canaan, typifying Eternal Life in Heaven; to the sixth Commandment, abstinence from Blood and things strangled, figuring the care to abstain from all kind of Murder; and to the whole Law, the Ceremony of Parchment

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place, putting them in mind to keep within the limits of the law ; so likewise to the fourth Commandment were added *some Ceremonies* which peculiarly belong'd to the *Jews*, and to no other People ; as, 1st, the *double* in *Sacrifices* appointed for them on the *Sabbath day*, shadowing how God will be serv'd on the Sabbath, with greater Obedience than on the Week-days. 2^{dly}, The *rigid and strict* *ceasing* from making of *Fire*, or dressing of *Meats* and all *bodily Labour* ; both *p* remembring them of their full Deliverance by *Moses's* Conduct from the fiery Furnace and Slavery of *Egypt*, upon *q* that Day ; as also shadowing unto them the *Eternal Redemption* of their Souls from *Hell* by the Death of *Christ*. 3^{dly}, The keeping of the Sabbath upon the *precise seventh Day* in order of the *Creation*, shadowing to the *Jews*, that *Christ* by his Death, and resting on their Sabbath in the Grave, should bring them Rest and Ease from the Burthen and Yoke of the *Legal Ceremonies*, which neither they nor their Fathers were able to bear, *Acts* 15. 10. *Col.* 2. 16, 17.

And howsoever in *Paradise*, before *Man's Fall*, the keeping of the Sabbath on the seventh Day of the Creation was not a Ceremony, but an Argument of Perfection ; yet, after the Fall, it became ceremonial, and subject to change, in respect of the *Restoration* by *Christ* ; as *Man's Life*, before the Fall,

1 Num. 15, 58, 39. m Num. 28, 9, 10. n Exod. 35, 3. o Exod. 16. 23. p Deut. 5, 16. q 'Twas the Sabbath-day on which *Moses* and the Children of *Israel* sang to God when *Pharaoh* and his Host were drown'd in the Sea, *Exod.* 15. See *Tremel & Jun.* Notes on Deut. 5, 15. and on Exod. 12, 15.

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being Immortal, because afterwards Mortal: and Nakedness being an Ornament before, became afterwards a Shame, and Marriage became a Type of the Mystical Union betwixt Christ and his Church, Eph. 5. and to fulfil the Ceremonies (added for the Jews sake unto the Sabbath) Christ at his Death rested in the Grave all the Jewish Sabbath-day, and by that rest fulfill'd all those ceremonial Accessaries. Now, as the ceasing of the Ceremonies annex'd to the 1, 5, and 6 Commandments, and to Marriage, did not abolish those Commandments, and to Marriage, nor cause them to cease from being the perpetual Rules of God's Worship and Man's Righteousness, no more did the abrogating of the Ceremonies annex'd to the Sabbath abolish the Morality of the Commandment; of the Sabbath: So that tho' the Ceremonies be abolish'd by the access of the substance, and the Shadow overshadow'd by the Body, (which is Christ) yet the holy Rest (which was commanded and kept, before either the Jews were a People, or those Ceremonies annex'd to the Sabbath) still continues as God's perpetual Law, whereby all the *Posterity of Adam* are bound to rest from their ordinary Business, that they may wholly spend every seventh Day in the solemn Worship and only service of GOD, their Creator and Redeemer; but in the substance of the Fourth Commandment there is not found one Word of any Ceremony.

The chief Objections against the Morality of the Sabbath are Three,

1. That of *Paul* to the *Galatians*, *Ye observe Days, and Months, and Times, and Years, &c.* But there the Apostle condemns not the *moral Sabbath*.

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(which we call the Lord's Day, and which he himself ordain'd according to Christ's Commandment, in the same *f* Churches of *Galatia* and *Corinth*, and kept himself in other Churches) but he speaks of the Jewish Days, and Times, and Years, and the keeping of the Sabbath on the seventh Day from the Creation, which he termeth *t shadows of things to come*, abolish'd now by Christ the Body, and in the *u* Law are call'd *Sabbaths*, but distinguish'd from the *moral* Sabbaths.

2. That of *Paul* to the *Colossians*, w ' Let no Man therefore condemn you in meat or drink, or in respect of an Holy-day, or of the New Moon, or of the Sabbath-days.' But there the Apostle means the Jewish Ceremonial Sabbaths, not the Christians Lord's Day, as before.

3. That of the same Apostle to the *Romans*, x ' This Man esteemeth one Day above another Day, and another counteth every Day alike,' &c. But St. *Paul* makes no such account; for the Question there is not between *Jews* and *Gentiles*, but between the *stronger* and *weaker* Christians: The *y stronger* esteem'd one Day above another; as appears in that there was a Day both commanded and receiv'd in the Church, every where known and honoured by the Name of the *Lord's Day*: And therefore *Paul* saith here, that *he that observeth this day, observeth it unto the Lord*; the Observation whereof, because of the change of the Jewish seventh Day, some weak Christians (*as many now a days*) thought not so necessary: So that if Men (because the *Jewish* day is abrogated) will not honour and keep

f 1 Cor. 16. 1. & 14. 37. Acts 20, 7. *t* Col 2, 17. *u* Lev. 23, 37, 38. *w* Col. 2. 16. *x* Rom. 14, 5. *y* Rom. 15. 1.

holy the Lord's Day, but count it as other Days, 'tis an Argument (says the Apostle) of their *weakness*, whose Infirmary must be born till they have Time to be further instructed and persuaded. Other Objections are frivolous, and not worth the answering.

The true Manner of keeping Holy the Lord's Day.

NOW the sanctifying of the Sabbath consists in two things; First, 'In resting from all servile and common Business pertaining to our natural Life; Secondly, In consecrating the Rest wholly to the Service of God, and the Use of those holy Means which belong to our spiritual Life.

For the First:

1. The servile and common Works from which we are to cease, are generally all civil Works, from the *z* least to the greatest: *More particularly,*

First, From all the Works of our Calling, tho' it were *Reaping a in the time of Harvest.*

Secondly, From *carrying b Burthens*, as Carriers do, or *Riding abroad for Profit*, or for *Pleasure*: God has commanded, that the Beasts should rest on the Sabbath-day, because all Occasions for travelling or Labouring with them should be cut off from Man. God gives them that Day of *c* rest, and he that without *Necessity* deprives 'em of their Rest on the Lord's Day, the *d* Groans of the poor tired Beasts shall in the Day of the Lord rise up in Judgment against him. Likewise such as spend the greatest part of this day in *trimming, painting, and pampering* themselves, like *Jezebels*, doing the Devil's Work upon God's Day.

z Exod. 31, 12, 13. & 31, 15, &c. *a* Exod. 34, 31. *b* Neh. 13, 15. Jer. 17, 21, 22, 27. *c* Deut. 5, 14. *d* Rom. 8, 22, Deut. 25, 4. 1 Cor. 9, 9.

Thirdly,

Thirdly, From keeping of *Fairs* or *Markets*, which for the most part God punisheth with Pestilence, Fire, and strange Floods.

Fourthly, from studying any Books of Science, but the Holy Scriptures and Divinity; for our study must be, *f* to be ravish'd in Spirit upon the Lord's Day.' In a word, thou must on that Day cease in thy Calling to do thy Work, that the Lord, by his Calling, may do his Work in thee: For whatsoever is gotten by *common working* on this Day, shall never be *blessed* of the Lord, but it will prove like *Achan's Gold*, which, being got contrary to the Lord's Commandment, brought the Fire of God's Curse upon all the rest which he had lawfully gotten. And if Christ scourg'd them out as Thieves who bought and sold in his *Temple* (which was but a *Ceremony* shortly to be abrogated) 'tis to be thought that he will never suffer those to escape unpunish'd who (contrary to his Commandment) buy and sell on the Sabbath-day, which is his perpetual Law, Christ calls such *sacrilegious Thieves*; and as well may they steal the *Communion cup* from the Lord's Table, as steal from God the chiefest part of the Lord's Day, to consume it in their own Lusts: Such shall one day find the *Judgments of God* heavier than the *Opinions of men*.

Fifthly, From all Recreations and Sports, which at other times are lawful: For if lawful Works be forbidden on this Day, much more lawful Sports, which do much more *g* steal away our Affections from the Contemplation of *Heavenly Things*, than any bodily Work or Labour. Neither can there be unto a Man (that *b* delighteth in the Lord) any

e Neh. 13, 15, 16, 19 *f* Rev. 1, 10. *g* Isa. 58, 13

14. b Psal. 37 4.

greater Delight or Recreation than the sanctifying of the Lord's Day: For, can there be any greater Joy for a *Person condemn'd*, than to come to his Prince's House to have his Pardon seal'd? For one that is deadly *sick*, to come to a Physician that can *cure* him? Or for a *prodigal* Child, that fed on the Husks of Swine, to be admitted to eat the Bread of Life at his *Father's* Table? or for him who fears for Sin the Tidings of Death, to come to hear from God the Assurance of Eternal Life? If thou wilt allow thy self or thy Servant Recreation, allow it in the six Days which are thine, not on the Lord's Day, which is neither thine nor theirs. No *Bodily Recreation* therefore is to be used on this Day, but so far as it may-help the Soul to do more chearfully the Service of God.

Sixthly, From *i gross Feeding, liberal Drinking* of Wine or strong Drink, which may make us either *drowsy*, or *unapt* to serve God with our Hearts and Minds.

Seventhly, & From all talking about Worldly Things, which hinders the sanctifying of the Sabbath more than working, seeing one may *work alone*, but cannot talk but with others.

He that keeps the Sabbath only by resting from his ordinary Work, keeps it but as a *Beast*; but *Rest* on this Day is so far commanded to Christians, as 'tis an Help to *Sanctification*; and *Labour* so far forbidden, as 'tis an Impediment to the outward and inward *Worship* of God.

If then those *Recreations*, which are *lawful* at other times, are on the Sabbath not allow'd, much more those that are altogether at all times unlawful

i Eph. 3, 18, 19. & Rom. 12. 11. Deut. 28, 47.

Who without mourning can endure to see Christians keep the *Lord's Day* as if they celebrated a Feast rather to *Bacchus* than to the *Honour of the Lord Jesus*, the Saviour and Redeemer of the *World*? For, having serv'd God but an Hour in outward shew, they spend the rest of the *Lord's Day* in *k sitting down to eat and drink, and rising up to play; l first balasting* their Bellies with *eating and drinking*, and then feeding their Lusts with *playing and dancing*; against which *Prophanation* all holy Divines, both *old and new*, have in their times most bitterly inveigh'd; in-
somuch that *Augustine* affirmeth, *m that it were better to plough then to dance on the Sabbath-day.*

Now, in the Name of *Almighty God*, (who rested, having created Heaven and Earth) and of his *Eternal Son Jesus* the Redeemer of his Church, who shall shortly come, on the *n* dreadful Day of Doom, to judge all Men according to the Obedience which they have shew'd to his Commandments; I require thee, who read'st these Words, as thou wilt answer before the Face of *Christ* and his *holy Angels* at that day, that thou better weigh and consider, whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabbling, Chess-playing, Shooting, Bear-baiting, Carousing, Tippling*, and such other *Foo'eries of Robin Hood, Morrice-dancers, Wakes and May-games*, be Exercises that God will *blefs* and allow on the Sabbath-day. And seeing that no Act ought to be done that Day, but such as whereby we either *blefs God* or look to receive a Blessing from *God*, how darest thou do those things on that blessed Day, on which thou darest not to pray to God to bestow a Blessing

k 1 Cor. 10, 7. *l* Exod. 32, 18, 19. *m* Aug. in Tit. Psal. 91, *n* Acts 17, 31 Rom. 2, 12. &c. 2 Thes. 2 8, &c.

to thy use? 'Hear this, and tremble at this, O prophane Youth of a prophane Age!

O Heart all frozen, and void of the feeling of the *Grace of God!* that having every *Day* in Six, every *Hour* in every *Day*, every *Minute* in every *Hour*, so tasted the sweet Mercy of thy *G O D* in *Christ*, without which thou hadst perish'd every *Moment*, yet canst not find in thy corrupt and irreligious *Heart* to spend in thy Master's Service *that one Day* of the *Week*, which he has reserv'd for his own Praise and Worship. Let Man in defence of their Prophaneness *object* what they will, and *answer* what the Devil puts in their Mouths, yet I would wish them to remember, that seeing 'tis an ancient Tradition in the Church, *n* that the *Lord's second coming* shall be upon the *Lord's Day*, how little Joy they should have to be overtaken in those carnal Sports to please themselves, when their Master should find them in spiritual Exercises serving him: The prophaneſt Wretch would then wish rather to be taken kneeling at *Prayers* in the Church, than skipping like a Goat in a *Dance*. If this cannot move, yet I would wish our impure *Gallants* to remember, that whilst they thus dance on the *Lord's Day* (contrary to the *Lord's Commandment*) they do but dance about the *Pit's Brink*; and they know not which of 'em shall first fall therein; whereinto being once fallen, without Repentance, no *Greatness* can exempt them from the Vengeance of that *Great God* whose *Commandment* (contrary to their Knowledge and Conscience) they do thus *presumptuously* transgress. If then God's *Commandment* cannot *deter* thee, nor God's Word *advise* thee, I say no more, but what

n Lactant. lib. 7. cap. 1.

St. John said before me, *o He that is filthy, let him be filthy still.*

For the second.

2. *The Consecration of the Sabbath's Rest consists in performing three sorts of Duties: First, Before; Secondly. At; Thirdly, After the Publick Exercises of the Church.*

The Duties to be performed before the Publick Exercises, are,

1. *To give over working betimes on the Eve, that thy Body may be the more refresh'd, and thy Mind the better fitted to sanctify the Sabbath on the next Day: For want of this Preparation, thy self and thy Servants, being tired with Labour and Watching the Night before, are so heavy, that when you should be serving God, and p hearing what his spirit saith unto the Church for your Soul's Instruction, ye cannot hold up your Heads for sleeping, to the dishonour of GOD, the offence of the Church, and the shame of your selves. Therefore the Lord commands us, not only to keep holy, but also to remember aforehand the Sabbath-day, to keep it holy, by preparing our Hearts, and removing all Business that might hinder us to consecrate it q as a glorious day unto the Lord. Therefore, whereas the Lord in the other Commandments doth but either bid or forbid. He doth both in this Commandment, and that with a special memorandum: As if a Master should charge his Servant to look well unto Ten things of great Trust, but to have a more special Care to remember One of those Ten, for divers weighty Reasons; should not a faithful Servant.*

o Rev. 22, 11. This was the last and heaviest Curse that St. John wish'd spiritual Babylon. p Rev. 2, & 3. q Isa 56, 2, &c. and 53, 13, &c.

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that *loves* his Master, shew a *more special* Care unto that thing, above all other Business?

Thus *Moses* taught the People over night to remember the *Sabbath*; And it was a holy Custom among our *Forefathers*, when, at the ringing to Prayer on the *Even* before, the *Husbandman* would give over his Labour in the Field, and the *Tradesman* his Work in the Shop, and go to Evening-Prayer in the Church, to prepare their Souls, that their Minds might the more cheerfully attend *God's Worship* on the Sabbath day.

2. To possess that Night *thy Vessel in holiness and Honour*, that thou may'st present thy Soul *more purely* in the Sight of God the next Morning.

3. To rise up early in the *Morning* on the Sabbath day: Be careful therefore to rise sooner on this Day than on other Days, by how much the service of *God* is to be preferr'd before all *Earthly Businesses*; for there is no *Master* to serve *so good as God*; and, in the end, no Work shall be better rewarded than his Service.

4. When thou art up, consider with thyself what an impure sinner thou art, and into what an holy Place thou goest to appear before *the most holy God*, who seeth thy Heart, and hateth all Impurity and Hypocrisy. Examine thyself therefore before thou goest to Church, what grievous sins thou hast committed the *Week past*; *confess* them unto God, and earnestly pray for the pardon and forgiveness of 'em, and so *reconcile* thyself with God in Christ. *Renew thy Vows* to walk more conscionably, and pray for an increase of those Graces which thou hast, and a supply of those which thou wantest? But especially

r Exod. 16, 23, &c. / 1 Cor. 7, 5. Gen. 35, 2
1 Th. II, 4, 4. 1 Sam. 21, 5. Exod. 19, 15.

pray

pray that thou may'st have *Grace* to hear the *Word of God* read and preach'd with *Profit*; and, that thou may'st receive the *Holy Sacrament* with *comfort* (if it be Communion-day) that God, by his *Holy Spirit*, would * assist the Preacher to speak something that may *kill* thy Sin, and *comfort* thy Soul; which thou may'st do in this or the like sort.

A Morning-Prayer for the Sabbath-Day.

O Lord most high! a O God eternal! 'all whose Works are glorious, and whose Thoughts are very deep! There can be no better Thing than to praise thy Name, and to declare thy loving-kindness in the morning, on thy holy and blessed Sabbath-day: For it is thy Will and Commandment, that we should sanctify this Day in thy service and praise, and in the thankful Remembrance, as of the Creation of the World by the Power of thy Word, so of the Redemption of Mankind by the Death of thy Son. b *Thine*, (O Lord) I confess, ' is greatness, power and glory, and victory, and praise; for all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as Head over all: Both Riches and honour come of thee, and thou reignest over all, and thy hand is power and strength, and in thy hand it is to make great, and to give Grace unto all: Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched Sinner, having so many ways provok'd thy Majesty to Anger and displeasure; thou notwithstanding, of thy favour and goodness (passing by my Prophaneness and Infirmities) hast vouchsafed to add this Sabbath again unto the number of my Days. And vouchsafe, O

* Col, 4, 3. a Psal. 92, 1, 2, 5. b 1 Cor. 29, 11. &c
Hea.

Heavenly Father for the Merits of *Jesus Christ* thy Son, (whose glorious Resurrection thy whole Church celebrateth this Day to pardon and forgive me all my sins and misdeeds: Especially, O Lord, * cleanse my Soul from those filthy Sins with the Blood of thy most pure and undefiled † *Lamb, which taketh away the Sins of the World*: And let thy *Holy Spirit* more and more subdue my Corruptions, that I may be re-n^ew'd after thine own Image, to serve thee in newness of Life, and holiness of Conversation. And as of thy Mercy thou hast brought me to the beginning of this blessed Day, so, I beseech thee, make it a Day of *Reconciliation* betwixt my *sinful Soul* and thy *Divine Majesty*. Give me Grace to make it a day of *Repentance* unto thee, that thy Goodness may seal it to be a Day of *Pardon* unto me, and that I may remember, that the keeping holy of this Day is a Commandment which *thy own Finger* has written; that on this Day I might meditate on thy glorious Works of our *Creation* and *Redemption*, and learn how to *know* and to *keep* all the rest of thy Holy Laws and Commandments: And when anon I shall with the rest of the Holy Assembly appear before thy Presence in thy House, to offer unto thee our *Morning Sacrifice of Praise and Prayer*, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy Servant. Oh! let not my sins stand as a Cloud, to stop my Prayers, from ascending unto thee, or to keep back thy Grace from descending by thy Word into my Heart. I know, O Lord, and tremble to think, that *three parts* of the good Seed fall upon bad Ground. O let not my heart be like the *Highway*, which, thro' hardness and want of true

* Here thou may'st confess whatsoever Sin of the last Week clogs thy Conscience. † John 1, 29.

Un

Understanding, receives not the *e* Seed till the evil one cometh, and catched it *away*: Nor like to the *stony Ground*, which beareth with Joy for a time, but *falleth away* as soon as Persecution ariseth for the Gospel's sake: Nor like the *Thorney Ground*, which *by the Cares of this World and the deceitfulness of Riches, choaketh the Word which it beareth, and makes it altogether unsuitful*; but that, like unto the *good Ground*, I may hear thy Word with an honest and good Heart, understand it, and keep it, and bring forth Fruit with Patience, in that measure that thy Wisdom shall think meet for thy Glory and mine everlasting Comfort. Open likewise, I beseech thee, O Lord, the *f door of Utterance* unto thy faithful Servant, whom thou hast sent unto us *g* to 'open our Eyes that we may turn from darkness to light, and from the Power of Satan unto GOD; that we may receive forgiveness of sins, and inheritance among them which are sanctified by Faith in Christ. And give me Grace to submit my self unto his Ministry, as well when he *terrifieth* me with Judgments, as when he *comforteth* me with thy Mercies; and, that I may have him in *h singular love for his Works sake*, because he *i watcheth* for my Soul, as he that must give an account for the same unto his Master. And give me Grace to behave my self in the holy Congregation with Comeliness and Reverence, as in *thy Presence*, and in the sight of 'thy holy *k Angels*. Keep me from *drowsiness* and *sleeping*, and from all wandring Thoughts and worldly Imaginations: Sanctify my *Memory*, that it may be apt to receive,

e Matt. 13. 4. *Ec.* Luke 8. 5. *Ec.* *f* Col. 4. 3. *g* Acts 26. 18. *h* 1 Thess. 5. 13. *i* Heb. 13. 17. *k* 1 Cor. 11. 10. Ephes. 3. 10. 1 Pet. 1. 12.

and

and firm to remember those good and profitable Doctrines which shall be taught unto us out of thy Word; and that, thro' the *Assistance* of thy Holy Spirit, I may put the same Lessons in practise, for my *direction* in Prosperity, for my *consolation* in Misery, for the *amendment* of my Life, and the *glory* of thy Name; and, that this Day, which god-*less* and *prophane* Persons spend in their own Lusts and Pleasures, I (as one of the obedient Servants) may make *I* 'my chief delight to consecrate to thy glory and honour, not doing my own Ways, nor seeking mine own Will, nor speaking a vain Word, but ceasing from the Works of Sin, as well as from the Works of mine *ordinary* Calling, I may, thro' thy Blessing, feel in my Heart the Beginning of that Eternal *Sabbath*, which in unspeakable Joy and Glory I shall celebrate with Saints and Angels, to thy Praise and Worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the Name and Mediation of my *Lord Jesus*, in that Form of Prayer which he hath taught me; *Our Father which art in Heaven, &c.*

Having thus in private prepar'd thine own Soul, if thou hast the charge of a Family, call all thy *Household* together, read a Chapter, and pray as in the Week-days; but remember so to dispatch these *private Preparations* and *Duties*, as thou and thy Family may be in Church before the beginning of Prayers, else your private Exercises are rather an *Hindrance* than a *Preparation*. And as thou and thy *Household* do go in all *Reverence* towards the Church, let every one meditate thus with himself:

I Isa. 58. 13.

Thin

Things to be meditated as thou goest to the Church.

1. **T**H A T thou art going to the *m* Court of the Lord, and to speak with the Great God by *Prayer*, and to hear his Majesty *speak* unto thee by his *Word*, and to receive his *Blessing* on thy Soul and thy *honest Labour* in the six Days last past.

2. Say with thy self by the way, *n* ' As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God : When shall I come and appear before the presence of God ? *o* for a day in thy Court is better than a thousand other-where. I had rather be a Door-keeper in the House of my God, than to dwell in the Tabernacles of Wickedness. *p* Therefore I will come into thy House in the multitude of thy Mercies, and in thy fear will I worship toward thy holy temple.

3. As thou enter'st into the Church, say *q* ' How fearful is this place ! this is none other but the House of God, this is the Gate of Heaven ; surely the Lord is in this place ; *r* God is in this People indeed. And prostrating with thy Face downward, being come to thy place, say, *f* ' O Lord, I have lov'd the habitation of thy House, and the place where thy Honour dwelleth : *t* One thing therefore have I desir'd of thee. that I will require, even that I may dwell in thy House all the days of my Life, to behold thy Beauty, and to visit thy temple : Therefore will I offer in thy Tabernacle sacrifices of Joy ; I will sing and praise the Lord, *u* hearken to my voice, O Lord, when I cry, have Mercy also upon me, and hear me. *w* Doubtless,

m Psal. 100, 4. *n* Psal. 42, 1, 2. *o* Psal. 84, 10 *p* Psal. 5, 7. *q* Gen. 28, 16, 17. *r* 1 Cor. 14, 25. *f* Psal. 26, 8. *t* Psal. 27, 4. *u* Verse 6. *w* Psal. 23, 6.

Y

Kind

Thin

Kindness and Mercy shall follow me all the Days of my Life, and I shall remain a long season in the House of the Lord. And this is that Preparation, or Look to our Feet, whereto *x* Solomon advises us, before we enter into the House of God.

The second sort of Duties, which are to be perform'd at the time of the holy Assembly.

WHEN Prayers begin lay aside thine own private Meditations, and let thine Heart join with the Minister and the whole Church, as being *one Body of Christ*; and because that God is the God of *y* Order, He will have *all things* to be done in *the Church* with *z* one Heart and Accord: And the Exercises of *the Church* are a common and publick. 'Tis therefore an ignorant Pride for a Man to think his own private prayers more effectual than the publick Prayers of the whole Church. *b* Solomon therefore adviseth a Man not to be *rash* to utter a thing in the Church before God: pray therefore when the Church prayeth, sing when they sing, and in the Action of *c* kneeling, standing, sitting, and such indifferent Ceremonies, (for the avoiding of Scandal, the continuance of Charity, and in testimony of thine Obedience) conform thyself to the Manner of the Church wherein thou livest.

Whilst the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great Help to stir up thine Attention, and to keep thee from wandering Thoughts: So *d* the Eyes of all,

x Eccles. 5, 1. *y* 1 Cor. 12, 12. *z* Acts 2, 46 *a* Chap 4, 32. *b* Eccles. 5. 1. *c* Ezek. 46, 10. Psal. 110, 3. *d* Luke 4, 20.

that were in the Synagogue are said to be fasten'd on Christ whilst he Preach'd; and, that *e* all the People hang'd upon him when they heard him. Remember thou art there as one of Christ's Disciples, to learn the Knowledge of Salvation by the remission of sins, thro' the tender Mercy of God, Luke 1. 77.

Be not therefore in the School of Christ like an idle Boy in a Grammar-School, that often *heareth*, but never *learneth*, his Lesson; and still goeth to School, but profiteth nothing: Thou hatest it in a Child, Christ detesteth it in thee. To the end therefore that thou may'st the better profit by hearing, mark,

1. *The Coherence and Explication of the Text.*
2. *The chief sum or scope of the Holy Ghost in that Text.*
3. *The Division or Parts of the Text.*
4. *The Doctrines; and in every Doctrine the Proofs, the Reasons, and the Uses thereof.*

A Method, of all others, easiest for the People, (being accusom'd thereto) to help them to remember the Sermon, and therefore much wish'd to be put in Practice of all faithful Pastors, who desire to edify their People in the Knowledge of God, and his true Religion.

If the Preacher's Method be too *curious* or *confused*, then labour to remember,

1. *How many Things he taught, which thou knew'st not before, and be thankful.*
2. *What Sins he reprov'd, whereof thy Conscience tells thee that thou art guilty, and therefore must be amended.*
3. *What Virtues he exhorteth unto, which are*

e Luke 19, 48.

Y 2

not

not so perfect in thee, and therefore endeavour to practise them with more Zeal and Diligence.

But in hearing apply every Speech as spoken to thy self rather by *f* GOD than by *Man*; and labour not so much to hear the Words of the Preacher sounding in thine *Ear*, as to feel the Operation of the Spirit working in thy *Heart*: Therefore it is said so often, *g* 'Let him that hath an *Ear* hear what the Spirit speaks to the Church. And, * Did not our Hearts burn within us, whilst he open'd unto us the Scriptures? And thus to hear the *Word* has a *b* Blessing promis'd thereto, 'tis the acceptable *i* sacrificing of ourselves unto God; 'tis the *k* surest Note of *Christ's* Saints, the *l* truest Mark of *Christ's* Sheep, the *m* apparentest sign of God's Elect, the very *Blood*, as 'twere, which uniteth us to be the *n* spiritual Kindred, Brethren, and Sisters of the Son of God. This is the best *Art of Memory* for a good Hearer.

When the Sermon is ended, 1. Beware thou depart not, like the Nine *Lepers*, till that (for thine instruction to saving Health) thou hast return'd Thanks and Praise to God by an *after-Prayer*, and singing of a *Psalm*: And when the Blessing is pronounc'd, *o* stand up to receive thy *part* therein, and hear it as if *Christ himself* (whose Minister he is did pronounce the same unto thee; for in this case, 'tis true, *p* *He that beareth you beareth me*: And the Sabbath day is *blest'd*, because God has appointed it to be the *Day q* wherein, by the Mouth of his

f Isa. 2, 3. Acts 10, 33. Gal. 4, 14. 1 Thess. 2, 13
g Rev. 2, 7. * Luke 24, 32. *b* Luke 11, 28 *i* Rom. 15.
 16. *k* Deut. 33, 3, *l* John 10, 4. *m* John 8, 47, & 18,
 37. *n* Luke 1, 21. Mark 3, 35. *o* Ezek. 46, 10. *p* Luke
 10, 16. *q* Num. 6, 23, 27.

Ministers,

Ministers, he will bless his People which hear his Word, and glorify his Name: For tho' the Sabbath-day in it self be no more bless'd than the other six Days; yet (because the Lord has appointed it to *holy Uses* above others) it does as far excel the other Days of the Week as the *consecrated Bread* (which we receive at the *Lord's Table*) does the *common Bread* which we eat at our *own Table*.

2. If it be a Communion-day, draw near to the Lord's Table in the *Wedding garment of a faithful and penitent Heart*, to be Partaker of so holy a Banquet.

And when *Baptism* is to be administer'd, stay and behold it with all reverent Attention; that so thou may'st, first, shew thy *Reverence to God's Ordinance*; secondly, that thou may'st the better consider thine *own ingrafting* into the visible Body of Christ's Church, and how thou *perform'st* the *Vows* of thy New Covenant: Thirdly, that thou may'st repay thy *Debts* in Praying for the Infant which is to be Baptiz'd, (as other Christians did in the like Case for thee) that God would give him the *inward Effects* of Baptism by his Blood and Spirit: Fourthly, that thou may'st assist the Church in praising God for *grafting* another Member into his *mystical Body*: Fifthly, that thou may'st prove whether the Effects of *Christ's* Death kill sin in thee, and whether thou be rais'd to newness of Life by the virtue of his *Resurrection*, and so to be humbled for thy *Wants*, and to be thankful for his *Graces*: Sixthly, to shew thyself to be a Freeman of *Christ's* Corporation, having a Voice or Consent in the Admission of other into that *Holy Society*.

3. If there be any *Collection* for the *Poor*, freely with-

without * *grudging* bestow thy Alms as God has *blest*'d thee with Ability.

And thus far of the Duties to be perform'd in the Holy Assembly. Now,

Of the third sort of Duties after the Holy Assembly.

AS thou return'st home, or when thou art entred into thy House, meditate a little while upon those Things which thou hast heard. And as the *clean Beasts* which *chew r the Cud*, so must thou bring again to thy Remembrance that which thou hast heard in the Church: And then kneeling down, turn all to a Prayer, beseeching God to give such a Blessing to those things which thou hast heard, that they may be *f* a *Direction* to thy Life, and a *Consolation* unto thy Soul; for, till the *Word* be made thus our own, and as 'twere close *hidden* in our Hearts, we are in danger lest *Satan* steal it away, and we shall receive no Profit thereby. And when thou goest to Dinner, in that reverent and thankful manner before prescrib'd, remember (according to thy Ability) to have one or more *poor* Christians, whose hungry Bowels may be refresh'd with thy Meat; imitating holy *Job*, who protested, *u* That he did never eat his Morsels alone, without the good company of the poor and fatherless: That is the Commandment of Christ our Master, *Luke* 14. 13. Or, at leastwise, send some Part of thy Dinner to the Poor, who lie sick in the back-Lane without any Food; for this will bring a *x* Blessing upon all thy Works and Labour, and 'twill one Day

* 1 Cor. 16, 1. 2 Cor. 9, 5, 6, 7, &c. & Levit. 11, 3, Psal. 119, 11. & Matt. 13, 19. & Job 31, 17, 18 Esther. 9. 22. & Deut. 15, 13, &c.

more rejoice thy *Soul*, than it does now refresh his, *Body*, when Christ shall say unto thee, 'O blessed child of God! y I was an hungred, and thou gavest me Meat, &c. And forasmuch as thou hast done it for my sake to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine own self.'

When Dinner is ended, and the *Lord prais'd*, call thy *z* Family together, *a* examine what they have learnt in the Sermon; *commend* them that do well, yet discourage not them whose *Memories* or *Capacities* are weaker, but rather help 'em, for their *Wills* and *Minds* may be as good. Turn to the *Proofs* which the Preacher alledg'd, and *b* rub those good Things over their Memories again: Then sing a *c Psalm* or more. If Time permit, thou may'st teach and examine them in some Part of the *d Catechism*, conferring every Point with the Proofs of the Holy Scripture: This will both *encrease* our Knowledge, and *sharpen* our Memory; seeing by *Experience* we find, that in every Trade they who are most *exercis'd* are ever best *expert*. *e* But in any wise remember so to dispose all these private Exercises, as that thou may'st be with the *first* in the holy Congregation at the *Evening Exercise*, where behave thyself in the like Devotion and Reverence as was prescrib'd for the holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thyself in the like religious and holy manner

y Matt. 25, 35, &c. z If thou be a private Man, either perform these holy Duties by thy self, or join with some other Godly Family in the Performance of 'em. *a* Acts 17, 11. Heb. 5, 14. *b* Deut. 6, 7. *c* Matt. 26, 30. James 5, 13. *d* Heb. 6, 1. *e* Heb. 5, 14.

as was formerly prescrib'd: And either before or after Supper, if the season of the Year and Weather do serve.

1. *Walk* into the *Fields*, *g* and meditate upon the *Works of God*; for in every *Creature* thou may'st read, as in an *open book*, the *Wisdom*, *Power*, *Providence*, and *Goodness* of Almighty God; and how that *none* is able to make *i* all these Things in the variety of their *forms*, *beauties*, *life*, *motions*, and *qualities*, but our most glorious God.

2. Consider how gracious He is, *k* that made all these Things to serve us.

3. Take occasion hereby to stir up both thyself and others to admire and adore his *Power*, *Wisdom*, and *Goodness*, and to think what *ungrateful* Wretches we are, if we will not (in all Obedience) serve and honour Him.

4. If any *l* Neighbour be sick, or in any heaviness go to visit him: If any be fallen *at variance*, help to reconcile 'em.

To conclude, *Three sorts* of Works may lawfully be done on the *Sabbath-day*.

1. Works of *Piety*, which either directly concern the *Service of God*, tho' they be perform'd by *bodily* Labour; as, under the Law, *m* the *Priests* did labour, in *killing and dressing of Sacrifices*, and *burning* them on the Altar: And Christians, under the Gospel, when they travel far to the Places of God's Worship, *n* 'tis but a *Sabbath-day's Journey*, like to that of the *o* Shunamite, who travell'd from *Home* to hear the Prophet on the *Sabbath-day*, be-

g Psal. 92, 5. & 19, 1, &c. & 8, 1, 3, &c. Rom. 1, 19, 20. *i* Isa 40, 36. *k* Psal. 8. *l* Matt. 25, 36. Jam. 5, 14, &c. *m* Matt. 12, 5. *n* Acts 1, 12. *o* Kin. 4, 22.

cause she had no Teaching near her own Dwelling. And the Preacher, tho' he laboureth in the *sweat of his Brows*, to the wearying of his Body, yet he does but a *Sabbath-day's Work*; for the holy End sanctifies the Work, as the *p Temple* did the *Gold*, or the Altar the Gift thereon. Or else such Bodily Labour whereby the People of God are assembled to his Worship; as, the sounding of * *Trumpets* under the Law, or the ringing of Bells under the Gospel.

2. Works of Charity; as, to *q* save the Life of a *Man*, or *r* of a Beast; to *s* fodder, water, and dress Cattle; to make honest *t* provision of Meat and Drink, to *u* refresh ourselves, and to *relieve the Poor*; to *visit the Sick*, to make *Collections for the Poor*, and such-like.

3. Works of Necessity, not feigned, but present and *imminent*, and such as could not be prevented before, nor can be deferred unto another Day; as, to resist the Invasion of *Enemies*, or the Robberies of *Thieves* to quench the Rage of *Fire*; and for *Physicians* to *stanch* or *let Blood*, or to cure any other *desperate Disease*; and for *Midwives* to help Women in Labour; *Mariners* may do their Labour; *Soldiers*, being assail'd, may fight; and Posts may ride for the Publick Good, and such-like. On these (or the like) Occasions a Man may lawfully work. Yea, and when they are call'd, they may upon any of these Occasions go *out of the Church*, and from the *holy Exercises* of the *Word* and *Sacrament*; provided always that they be *humbled* that such *Occasions* fall out upon *that Day* and *Time*, and that they take no *Money* for their *Pains* on *that*

p Matt. 23, 17, 19. * Numb. 10, 2, 3. *q* 1 Kings 19, 8. Mark 3, 4. *r* Matt. 12, 11. *s* Luke 13, 15. *t* Matt. 12, 1. *u* 1 Cor. 11, 22, 34. *w* 1 Cor. 16, 1.

Day.

Day, but only for their *Stuff*, as in the *fear of God* and *conscience of his Commandment*.

When the Time of Rest approaches, retire thy self to some private Place; and knowing, that in the state of *Corruption* no Man living can sanctify a Sabbath in that spiritual manner that he should, but that he commits many Breaches thereof, in his *Thoughts, words, and Deeds*, humbly crave Pardon for thy *Defects*, and reconcile thy self unto God with this, or the like, *Evening-Sacrifice*.

A Private Evening-Prayer for the Lord's Day.

O *Holy, x Holy, Holy Lord God of Sabbath!* suffer me, who am but *y Dust and Ashes*, to speak unto thy most glorious Majesty. I know that thou art a *z consuming Fire*; I acknowledge that I am but wither'd *a Stubble*. My *b Sins are in thy sight*, and Satan *c stands at my right hand* to accuse me for them: I come not to excuse, but to *d judge* my self worthy of all those Judgments which thy Justice might most justly inflict upon me a wretched Creature, for my Sins and Transgressions: The Number of them is so great, the Nature of 'em is so grievous, that they make me seem *e vile* in mine own *Eyes*, how much more loathsome in thy sight! I confess, they make me so far from being *f worthy to be call'd thy Son*, that I am altogether unworthy to have the Name of thy *meanest Servant*; and if thou should'st but recompense me according to my Desert, the Earth (as weary of such a sinful burden) should open her Mouth and swallow me up, like

x Isa. 6, 1, 3. *y* Gen. 18, 27. *z* Heb. 12, 29. *a* Job 21, 18. *b* Psal. 51, 3. *c* Zach. 3, 1, 2. *d* 1 Cor. 11, 31. *e* 2 Sam. 6, 22. *f* Luke 15, 21.

one of *g* *Dathan's* Family, into the bottomless Pit of Hell: For if thou didst not spare the *b* *natural* branches, those *Angels* of glorious Excellency, but hurled'st them down from the *Heavenly Habitations* into the Pains of *hellish Darknes*, to be kept unto *Damnation*, when they sinn'd but once against thy Majesty: and didst expel our first *i* *Parents* out of *Paradise* when they did but transgress one of thy Laws; alas! what Vengeance may I expect, who have not offended in one Sin only, *k* *heaping* daily Sin upon Sin, without any true Repentance, *l* *drinking Iniquity as it were Water*, ever pouring in, but never pouring out any filthiness; and have transgress'd not one, but all thy holy Laws and Commandments! Yea, this present Day, which thou hast straitly commanded me to keep Holy, to thy praise and worship, I have not so religiously kept and observ'd, nor prepar'd my Soul in that Holiness and Chastity of Heart, as was fit to meet thy blessed Majesty, in the Holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the Administrations of thy Sacraments, with that Humility, Reverence, and Devotion that I should: For tho' I was present at those Holy Exercises in my Body, yet, Lord, I was overtaken with much Drowsiness; and when I was awake, my Mind was so distracted, and carried away with vain and worldly Thoughts, that my Soul seem'd to be absent, and out of the Church. I have not so duly (as I should) meditated with myself, nor confer'd with my Family, upon those good Instructions which we have heard and receiv'd out of thy Holy

g Psal. 106. 17. *b* 2 Pet, 2, 4. *i* Gen. 3, 23. *k* Rom. 2, 5. *l* Job 15, 16.

Word,

Word, by the publick Ministry ; for Default whereof, *Satan* has stolen the most Part of these Instructions out of my Heart, and I, wretched Creature, have forgotten them, as tho' they had never been heard : And my Family does not thrive in Knowledge and Sanctification under my Government, as they should. Tho' I know where many of my poor Brethren live in want and necessity, and some in pain, and comfortless, yet I have not remember'd to relieve the one with my Alms, nor the others with Consolations ; but I have feasted my self, and satisfied my own Lusts. I have spent the most part of the Day in *idle Talk, vain Sports and Exercises* ; yea, Lord, I have, &c. *m* And for all these my Sins my Conscience cries *guilty*, thy Law *condemns* me, and I am in thy Hand, to receive the Sentence and *Curse* that is due to the wilful breach of so holy a Commandment. But, what if I am by thy Law condemn'd ? Yet, Lord, thy *Gospel* assures me, that thy Mercy is above all thy Works ; that thy Grace transcends thy Law, and thy Goodness delights there to *reign* where Sins do most *n abound*. In the multitude therefore of thy *Mercies*, and for the Merits of *Jesus Christ* my Saviour, I beseech thee, O Lord, (who *despiseest not the sighing of a contrite Heart*, nor desirest the Death of a penitent Sinner) to pardon and forgive me all those my Sins, and all the Errors of this Day, and of my whole Life, and free my Soul from that *Curse* and Judgment which is due unto me for them. Thou that didst justify the contrite *o Publican* for four Words of Confes-

m Here confess whatsoever Fault thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh, say, *And for, &c. n* Rom. 5, 20. *o* Luke 18, 13.

fion,

sion, and received'st the *prodigal Child* (when he had spent all the stock of thy Grace) into favour upon his Repentance; pardon my Sins likewise, O Lord, and suffer me not to perish for my Transgressions: O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast receiv'd all *p Publicans, Harlots, and Sinners*, that upon Repentance sued to thee for Grace? Shall I alone be excluded from thy Mercy? Far be it from me to think so; for thou art the same God of Mercy unto me, that thou wast unto them, and thy Compassions never fail: Wherefore, O Lord, deal not with me after my Merits, but according to thy great Mercy: Execute not thy severe Justice against me a Sinner, but exercise thy Long-sufferance, in forbearing thine own Creature. I have nothing to present unto thee for a Satisfaction, but only those *Bloody Wounds, bitter Death and Passion* which thy Blessed Son, my only Saviour, has suffer'd for me: Him (*in whom only thou art well pleas'd*) I offer unto thee for all my Sins wherewith thou art displeas'd: Him, my Mediator, the Request of whose Blood, *q speaking better things than that of Abel*, thy Mercy can never gainsay. Illuminate my Understanding, and sanctify my Heart with thy Holy Spirit, that it may bring to my Remembrance all those good and profitable Lessons which this Day, and at other times, have been taught me out of thy Holy Word; that I may remember thy *Commandments*, to keep them; thy *Judgments*, to avoid them; and thy sweet *promises*, to rely upon them in time of Misery and Distress. And now, O Lord, I resign my self to thy most holy Will; O receive me into thy Favour, and so draw me by *thy Grace*

p Matt. 21. 31, 32. q Heb. 12, 24.

Z

ur

unto thy self, that I may as well be thine by Love and Imitation as by Calling and Creation. And give me Grace so to keep *holy thy Sabbaths* in this Life, as that (when this Life is ended) I may with all thy Saints and Angels celebrate an *Eternal Sabbath of Joy and praise*, to the honour of thy most glorious Name in *thy Heavenly Kingdom*, for evermore. *Amen.*

And then calling thy *Family* together, shut up the Sabbath with the *Meditations* and *Prayers* before prescrib'd for thy *Family*; and the Lord will give thee that Night a *more sweet and quiet Rest than ordinary*, and prosper thee the better in all the Labours of the Week following.

Thus far of the Ordinary Practice of Piety, both in Private and Publick.

Now followeth the Extraordinary Practice of Piety, whereby God is glorified in our Lives.

THE Extraordinary Practice of Piety consists either in *Fasting* or *Feasting*.

1. Of the Practice of Piety in Fasting.

There are divers kinds of *Fasting*; First, a *constrained Fast*, as when Men either have not Food to eat, as in the *r* *Famine of Samaria*; or, having Food, cannot eat it for *heaviness* or *sickness*, as it befel them who were in the *s* *Ship* with *St. Paul*. This is rather *Famine* than *Fasting*.

Secondly, A *Natural Fast*, which we undertake *Physically*, for the Health of our Body.

Thirdly, A *Civil Fast*, which the Magistrate enjoins for the better maintenance of the *Commonwealth*, that, by using Fish as well as Flesh, there may be greater Plenty of both.

r 2 Kings 6, 25. *s* Acts 27. 33.

Fourthly,

Fourthly, A *Miraculous Fast*, as, the *Forty Days* Fast of *Moses* and *Elias*, the *Types*; and of *Christ*, the *Substance*. This is rather to be admir'd than imitated.

Fifthly, A *Daily Fast*, when a Man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more *cheerful*, to serve God, and to do the Duties of his Calling. This is especially to be observ'd of Ministers and *u* Judges.

Sixthly, *w* A *Religious Fast*, which a Man voluntarily undertakes, to make his Body and Soul the fitter to pray more fervently unto God upon some extraordinary Occasion; and of *this Fast only* we are to treat. The *Religious Fast* is of Two Sorts, either *private* or *publick*.

1. Of a private Fast.

THAT we may *rightly* perform a Private Fast, four things are to be observ'd: First, the *Author*: Secondly, the *Time* and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of Private Fasting.

1. Of the Author.

The *first* that ordain'd Fasting was God himself in *Paradise*; and it was the first *Law* that *GOD* made, in commanding *Adam* to abstain from eating the forbidden Fruit. God would not pronounce or write his Law *y* without Fasting, and in his Law commands all his People to fast. So does our Saviour *z* *Christ* teach all his *Disciples* under the *New Testament* likewise. By *Religious Fasting* a Man

t 1 Tim. 3, 3. Tit. 2, 3. *u* Prov. 31, 4, 5. *w* 2 Cor. 6, 4, 5. *y* Levit. 23. *z* Matt. 6, 17. & 9, 15.

comes nearest the *Life of Angels*, and to do God's *Will on Earth, as it is done in Heaven*.

Yea, Nature seems to teach Man this Duty, in giving him a little Mouth, and a narrow Throat; for Nature is content with a little, Grace with less. Neither does Nature and Grace agree in any one Act better than in this Exercise of Religious Fasting; for it strengthens the *Memory*, and clears the Mind; illuminates the *Understanding*, and bridles the Affections; mortifies the *Flesh*, and preserves Chastity; prevents *Sickness*, and continues *Health*; it delivers from *Evils*, and procures all kind of *Blessings*.

By breaking this Fast the Serpent overthrew the first Adam, so that he lost Paradise; but by keeping a Fast the second Adam vanquish'd the Serpent, and restor'd us into Heaven. Fasting was she who cover'd Noah safe in the Ark, whom Intemperance uncover'd, and left stark naked in the Vineyard. By Fasting Lot quench'd the Flame of Sodom, whom Drunkenness scorch'd with the Fire of Incest. Religious Fasting, and Talking with God, made Moses's Face to shine before Men; when Idolatrous Eating and Drinking caus'd the Israelites to appear abominable in the Sight of GOD. It wrapp'd Elias in an Angelical Coach to Heaven, when voluptuous Ahab was sent in a Bloody Chariot to Hell. It made Herod believe that John Baptist should live after Death by a blessed Resurrection, when (after an intemperate Life) he could promise nothing to himself but Eternal Death and Destruction. O Divine Ordinance, of a Divine Author!

2. Of the Time.

The *a* Holy Scripture appoints no *Time* under the New Testament to fast, but leaves it unto a Christian's *own free Choice*, Rom. 14. 3. 1 *Cor.* 7. 5. to fast as *Occasion* shall be offer'd unto them, *Matt.* 9. 15. as, when a Man becomes an humble and earnest Suitor unto God for the Pardon of some gross *Sin* committed; or for the *b* prevention of some Sin, whereunto a Man feels himself by *Satan* solicited; or to obtain some special *Blessing* which he wants; or to avert some *Judgment* which a Man fears, or is already fallen upon himself or others; or, lastly, to *subdue his Flesh* unto his *Spirit*, that he may more cheerfully pour forth his Soul unto God by *Prayer*. Upon these Occasions a Man may fast * *a Day*, or † longer, as his Occasion requires, and the Constitution of his Body, and other *needful Affairs* will permit.

3. Of the manner of a private Fast.

The true manner of performing a *private Fast* consists partly in *outward*, partly in *inward Actions*.

That *outward Actions* are, to abstain for the time that we fast, First, from all *c* *Worldly Business* and Labour, making our Fasting-Day as it were a *Sabbath-Day*, Levit. 23, 28. for worldly Business will distract our Minds from *holy Devotion*. Secondly, from *all manner of Food*, yea, from *d* *Bread* and Water, so far as Health will permit; 1. That so we may acknowledge our own *Indignity*, as being unworthy both of Life, and the Means for

a Aug ad Cassal Epist. 86 *b* Euseb. Eccles. Hist. lib. 5. cap. 18. ex Apollon. * Lev. 23, 32. Josh. 7, 6. † Esther 4. 16. *c* Lev. 23, 28, 36. Joel 1, 14. & 2, 15. *d* 2 Sam. 3, 35. Ezra 10, 6. Dan. 10, 3. Esth. 4, 16. Acts 9, 9.

the maintenance thereof. 2. That by afflicting the Body, the Soul, which follows the *Constitution* thereof, may be the more humbled. 3. That so we may take a Godly *e Revange* upon our selves, for abusing our Liberty in use of God's Creatures. 4. That by the Hunger of our Bodies, thro' want of these *Earthly* things, our Souls may learn to hunger more eagerly after *Spiritual* and *Heavenly* Food. 5. To put us in mind, that as we abstain from *Food* which is *lawful*, so we should much more abstain from *Sin*, which is altogether unlawful.

Thirdly, From good and costly *f Apparel*; that as the *abuse* of these puffs us up with Pride, so the laying aside their lawful use may witness our Humility. And to this end, in ancient times, they used (especially in Publick Fasts) to put *g* on *Sackcloth*, or other *coarse Apparel*: The Equity hereof still remaineth, especially in Publick Fasts, at what time to come into the Assembly with *starched Bands, crisp'd Hair, brave Apparel*, and deck'd with *Flowers* or *Perfumes*, argues a Soul that is neither humble before God, nor ever knew the true Use of so holy an Exercise.

Fourthly, From the full *measure* of *h ordinary Sleep*. That thou may'st that way also *humble* thy Body, and that *thy Soul* may *watch and pray* to be prepar'd for the coming of Christ. And if thou wilt break thy Sleep *early and late* for *Worldly Gain*, how much more shouldst thou do it for the *service of God*? And if *i Abab* (in imitation of the Godly) did in his Fast lie in *Sackcloth*, to break

e 2 Cor. 7. 11. *f* Exod. 33, 5, 6. *g* Esth. 4. 1, 2. Josh. 3, 5, 6. Joel. 1, 13. Matth. 11, 21. *b* 2 Sam. 12, 16. Joel 1, 13. Esth. 4, 3. *i* 1 Kings 21, 27.

this Sleep by Night, what shall we think of those who on a *Fasting-day* will yield themselves to sleep in the open Church?

Fifthly, and lastly, From all *outward Pleasures* of our Senses; so that as it is not the *Throat* only that sinn'd, so must not the *Throat* only be punish'd; and therefore we must endeavour to make our *Eyes* (as at all times, so especially on *that day*) to fast from *beholding Vanities*, our *Ears* from hearing Mirth or Musick, but such as may move to *mourn*; our *Nostrils* from pleasant *Smells*; our *Tongues* from lying, dissembling, and flandering: Yea, the use of the *Marriage Bed* must be omitted in a religious Reverence of the *Divine Majesty*, that so nothing may hinder our true Humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the *outward manner*.

The *inward manner* of *Fasting* consists in Two things, 1. *Repentance*. 2. *Prayer*.

Repentance has two Parts:

1. *Penitency* for Sins past.
2. *Amendment of Life* in time to come.

This *Penitency* consists in three things; first, an inward insight of Sin, and sense of Misery; secondly, a bewailing of thy vile estate; thirdly, an humble and *particular Confession* of all thy known Sins.

1. *Of the inward insight of Sin, and sense of Misery*.

This sense and insight will be effected in thee, first, by considering *thy Sins*, especially *thy gross Sins*, according to the Circumstances of the *Time* when, *Place* where, *Manner* how, and *Persons* with whom it was committed. Secondly, the *Majesty of God*, against whom it was done: And the rather,

rather, because thou didst such Things *against him* since he became Father unto thee, and bestow'd to many *sweet Blessings*, in a bountiful manner, upon thee. Thirdly in considering the Curses which God has threatned for thy Sin; how grievously God has plagued *others* for the same Fault, and how that no *Means* in Heaven or Earth could deliver thee from being *eternally damn'd* for them, had not the *Son of God* so lovingly died for thee. Lastly, That if God *loves thee*, he must *chasten* thee ere it be long with some grievous *Affliction*, unless thou dost prevent him by speedy and *unfeigned Repentance*. Let these and the like Considerations so prick *thy Heart* with Sorrow, that melting for remorse within thee, it may be dissolv'd into a *fountain of Tears*, trickling down thy mournful Cheeks. This *mourning* is the beginning of *true fasting*, and therefore oft-times *k* put for *fasting*; the *first* and *principal* Part for the *whole* Action.

2. *Of the bewailing of thine own Estate.*

1. 'Bewailing or Lamentation, is the pouring out of the inward mourning of the Heart by the outward Means of the Voice, and Tears of the Eyes. With *such* filial Earnestness, and Importunity in Prayer,' is our Heavenly Father well pleas'd: Nay, when it is the fruit of his *Spirit*, and the *effect* of our *Faith*, He cannot be displeas'd with it: For, if He heard the *Means* which *Extremity* wrung from *m Ishmael* and *Hagar*, and hearkeneth to the Cry of the *n young Ravens*, and roaring of *o Lyons*, how

k Matt. 9, 15. *Can the Children mourn? Then shall they fast.* And *Mark* and *Luke* for *mourn* have *fast*. Example of Psal. 6, & 22. & 38. & 78. & *Jeremy's Lament*. Joel 2. 18. 17. Jer. 31, 18, 19, 20. *m* Gen. 21, 17. *n* Psal. 147. 9. *o* Psal. 104, 21.

much

much rather will He hear the *mournful Lamentations* which his own Children make unto him in their *Misery*.

3. *Of the humble Confession of Sins.*

In this Action thou must deal plainly with GOD, and acknowledge *p* all the *Sins thou know'st*, not only in general, but also in particular; this had been the manner of all God's Children in their Fasts: First, Because that with *q* *Confession* thou hast no Promise of Mercy, or Forgiveness of Sins. Secondly, That so thou may'st acknowledge God to be *r* *just*, and *thyself unrighteous*. Thirdly, That by the *numbering of thy Sin* thy Heart may be the *more humbled* and pull'd down. Fourthly, That it may appear that thou art truly penitent, for till God has given thee Grace to repent, thou wilt be more ashamed to confess thy fault, than to *commit thy sin*. The plainer thou dealest in this respect with God, the *more graciously* will God deal with thee; for if thou dost *s* 'acknowledge thy sins, God is faithful and just to forgive thee thy sins: and the Blood of Jesus Christ, his Son, shall cleanse thee from all thy sins.

To help thee the better to perform these *three parts of penitence*, thou may'st diligently read such Chapters and Portions of the Holy Scriptures as do *chiefly concern thy particular Sins*: that thou may'st see God's Vengeance and Judgments on others for the like Sins, and be the more humbled thy self.

Thus far of the first Part of Repentance, which is Penitence.

p 1 Sam. 7, 6. Ezek. 9, 4. Dan. 9. Neh. 1. *q* Prov. 28, 13. Psal. 32, 5. *r* Psal. 51. 4. *s* John 1, 7, 9.

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The other Part, which is Amendment of Life, consists, first in *devout Prayer*; secondly, in *devout Actions*.

This *devout Prayer*, which we make in time of *Fasting*, is either Deprecation of Evil, or craving of needful good things.

Deprecation of Evil, is when thou beseechest God, for Christ the *Mediator's* sake, to pardon unto thee those *Sins* which thou hast confess'd, and to turn from thee those *Judgments* which are due unto thee for thy *Sins*. And as *Benbadad*, because he heard that *the King of Israel was merciful*, prostrated himself unto him with a *† Rope about his Neck*, so, because thou know'st the *King of Heaven is merciful*, cast down thy self in his Presence, in all true signs of Humiliation, (especially seeing he calleth upon thee to come unto him in thy *u Troubles*) and doubtless thou shalt find him most *merciful*.

The *craving of needful good things* is, First, a fervent and faithful begging of God to seal, by his *Spirit* in thy Heart, the *w Assurance* of the forgiveness of all thy *Sins*: Secondly, To renew thy *Heart* by the *Holy Ghost*, so that *Sin* may daily decay, and Righteousness more and more encrease in thee. Lastly, In desiring a supply of *x Faith*, *Patience*, *Chastity*, and all other Graces which thou *wantest*; and an encrease of those which God of his Mercy has bestow'd upon thee already.

Thus far of Prayer and Fasting.

The *devout Actions* in *Fasting* are two; first, *avoiding Evil*; secondly, *doing Good*.

† 1 Kings 20. 31. u Psal. 50, 15. w Phil. 1, 6. x 1 Tim. 1, 5.

1. Of avoiding Evil.

This *abstinence* from Evil is that which is chiefly signified by thy abstinence from Food, &c. and is the chief end of Fasting, as the *y Ninevites* very well knew: 'A day of Fast, and not fasting from Sin, the Lord abhorreth.' 'Tis not the *vacuity* of the *Stomach*, but the *purity* of the *Heart*, that God respects. If therefore thou would'st have God to turn from thee the Evil of Affliction, thou must first turn away from thy self the *Evil of Transgression*. And without this fasting from Evil, thy Fast favours more noisom to GOD than thy Breath does to Man: This made God so often reject the Fast of the *z Jews*. And as thou must endeavour to avoid all Sin, so especially that Sin wherewith thou hast provok'd God, either to shake his Rod at thee, or already to lay his chastening Hand upon thee: And do this with a Resolution, by the assistance of God's Grace, never to commit those Sins again. For, what shall it profit a Man by *Abstinence* to humble his *Body*, if his *Mind* swell with *Pride*? Or to forbare Wine and *strong Drink*, and to be drunk with *Wrath* and *Malice*? Or to let no *Flesh* go into the *Belly*, when *Lyes*, *Slanders*, and *Ribaldry* (which are worse than any *Meat*) come out of the *Mouth*? To abstain from *Meat*, and to do *mischief*, is the Devil's Fast, who *does evil*, and is *ever hungry*.

2. Of doing good Works.

The *Good Works* which as a *Christian* thou must do every Day, but especially on thy Fasting day, are either the *Works of Piety to God*, or the *Works of Charity* towards thy Brethren.

y *Jonah* 3. 8. z *Isa.* 58, 2, &c. *Zach.* 7, 5. *Isa.* 1, 13.

1. The

1. The *Works of Piety to God*, are the Practice of all the former Duties in the *sincerity* of a good Conscience, and in the sight of God.

2. The *Works of Charity toward our Brethren*, are a forgiving *Wrongs*, remitting *Debts* to the Poor that are not well able to pay; but especially in giving *Alms* to the Poor that want Relief and Sustenance; else we shall, under pretence of Godliness, practice *Miserableness*; like those that pinch their own Bellies to defraud their *labouring Servants* of their due Allowance. As therefore Christ join'd Fasting, Prayer, and Alms together in *Precept*, so must thou join them together, like *b Cornelius*, in *Practice*: And therefore be sure to give at the least so much to the Poor, on thy Fasting Day, as thou would'st have spent in thine *own Diet* if thou had'st not fasted that Day; and remember, that *c he that soweth plenteously shall reap plenteously*, and that this is a *special sowing Day*. Let thy Fasting so *d afflict* thee that it may refresh a poor Christian; and rejoice that thou hast *dined and supp'd in another*, or rather, that thou hast *feasted hungry Christ in his poor Members*.

In giving *Alms* observe two things; first, The *Rules*; secondly, The *Rewards*.

1. *Rules in giving of Alms, and doing good Works.*

1. They must be done in *Obedience to God's Commandments*; not because we think it to be good, but because God requireth us to do such and such a good Deed; for such *Obedience* of the Worker God prefers before all *Sacrifices* and the greatest *Works*.

a Isa. 58. 6, 7. *Zach.* 7, 9, 10. *b* Acts 20, 30. *c* 2. Cor. 9, 6. *d* 1 Sam. 15, 22.

2. They

2. They must proceed from *a Faith*, else they can-
not please God: Nay, without *Faith*, the most specious
Works are but *shining Sins* and *Pharisees Alms*.

3. Thou must not think by thy good Works and
Alms to merit Heaven; for in vain had the Son of
God shed his *Blood*, if Heaven could have been pur-
chas'd either for *Money* or *Meat*. Thou must there-
fore seek *Heaven's Possession* by the purchase of
Christ's Blood, not by the Merits of thine own
Works; for *eternal Life is the Gift of God thro'*
Jesus Christ. Yet every true Christian that believes
to be sav'd, and hopes to come to Heaven, must do
good Works (as the Apostle says) for *necessary Uses*,
which are four.

1st, That *g* God may be glorified; 2dly, That
thou may'st shew thy self *b* thankful for thy Redemp-
tion; 3dly, That thou may'st *i* make sure thine
Election unto thy self; 4thly, That thou may'st *k*
win others, by thy holy Devotion, to think the better
of thy Christian Profession. And for these Uses we
are said to be *l* God's Workmanship, created in
Christ Jesus unto good Works, and that he hath
ordain'd us to walk in them.

4. Thou must not give thine Alms to *impu-*
dent Vagabonds, who live in wilful Idleness and
Filthiness, but to the religious and honest poor,
who are either sick, or so old that they cannot work;
or such who work, but their Work cannot compe-
tently maintain 'em. Seek out those in the *back-*
Lanes, and relieve them. But if thou meet'st one

g Heb. 11, 6. Rom. 14, 23 *f* Rom. 6. ult. I Cor. 10.
31. 2 Cor. 8. 19. Phil. 1. 11. *b* Luke 1, 74, 75, *i* I Pet. 1.
10. Matt. 5. 16. Isa. 61, 19, *k* Eph. 2. 10. *l* Dan. 4.
27.

A

that

that asks an Alms for *Jesus's* sake, and know'st him not to be unworthy, deny him not; for 'tis bet'er to give unto ten Counterfeits, than to suffer *Christ* to go in one *poor Saint unreliev'd*. Look not on the *Person*, but give thy Alms unto *Christ in the Party*.

1. *Of the Rewards of Alms-deeds and Good Works.*

2. *Alms* are a special Means to move God in Mercy to turn away his *l* Temporal Judgments from us, when we by a true *Faith* (that shews itself by such Fruits) do return unto him.

2. Merciful *Almsgivers* *m* shall be the *Children of the highest*, and be like God their Father, who is the *n* Father of Mercies: They shall be his *o* Stewards, to dispose of his Goods; his hands, to distribute his Alms: And if it be so great an honour to be the King's Almoner, how much greater is it to be the God of Heaven's Almsgiver!

3. When all this World shall forsake us, then only good *Works* and good *Angels* shall accompany us, the one to *p* receive their Reward, the other to deliver their *q* Charge.

4. *Liberality* in Almsdeeds is one *r* surest Foundation that we shall obtain in eternal Life a liberal Reward, thro' the Mercy and Merits of *Christ*.

Lastly, By *Almsdeeds* we feed and relieve *Christ* in his Members; and *s* *Christ*, at the last Day will acknowledge our Love, and reward us in his Mercy: And then it shall appear, that what we gave to the Poor was not lost, but *t* lent unto the Lord. What

l Dan. 4. 27, *m* Luke 6, 35, 36. *n* 2 Cor. 1, 3. *o* Luke 16, 1. *p* Rev. 14, 13. *q* Luke 16, 22, Psal. 91, 11. Hebr. 1. 14. *r* 2 Tim. 6, 19. *s* Matt. 25. 34, 35, &c. *t* Prov. 14, 27.

greater

greater Motives can a Christian wish, to excite him to be a liberal *Almsgiver*? Thus far of the *manner of Fasting*; now follow the *Ends*.

3. Of the Ends of Fasting.

The true Ends of Fasting are not to merit God's Favour, or Eternal Life, (for that we have only of the Gift of God thro' Christ) nor to place Religion in Bodily Abstinence, (for fasting in it self is not the Worship of God, but an Help to further us the better to worship God) but the *true Ends of Fasting* are Three.

First, To subdue our *u* Flesh to the Spirit; but not so to *w* weaken our Bodies, as that we are made unfit to do the necessary Duties of our Calling. *A good Man* (says Solomon) *is merciful to his Beast*, Prov. 12. 10. much more to his *own Body*.

Secondly, That we may more devoutly contemplate God's Holy Will, and fervently *x* pour forth our Souls unto him by *Prayer*: For as there are some kind of *Devils*, so there are also some kind of Sins which cannot be subdued, but by Fasting join'd unto Prayer, Matt. 17. 22.

Thirdly, That by our *y* serious Humiliation and judging of ourselves we may escape the *Judgments of the Lord*; not for the Merit of our Fasting, (which is none) but for the Mercy of God, who has promis'd to remove his Judgments from us when we by fasting do unfeignedly humble ourselves before him. And indeed, no Child of God ever *con-*
fessionably us'd this holy Exercise, but in the End he obtain'd his Request at the Hand of God; both in receiving Graces which he wanted, as appears in

u Esdras 8. 3. *w* 1 Tim. 5, 23. *x* Joel 2, 17. Luke 2
37. 1 Cor. 7. 5. Joel 2. 18, 19. 1 Cor. 12. 7.

the Examples of *a Hannah*, *a Jehoshaphat*, *b Nehemiah*, *c Daniel*, *d Esdras*, *e Esther*; as also in turning away Judgments *threatned* or *fallen* upon him; as may be seen in the Examples of the *f Israelites*, the *g Ninevites*, *h Rehoboham*, *i Ahab*, *k Hezekiah*, *l Manassis*. He who gave his *Dear Son* from Heaven to the Death, to ransom us when we are his Enemies, thinks nothing too dear on Earth to bestow upon us, when we humble ourselves, being made his reconciled Friends and Children.

Thus far of the *Private Fast*.

2. Of the Publick Fast.

A *Publick Fast* is, when by the *m* Authority of the Magistrate either the *whole Church* within his Dominion, or some *special Congregation* whom it concerns, do assemble themselves together, to perform the aforementioned *Duties of Humiliation*, either for the removing of some publick *n Calamity* threatned, or already inflicted upon them, as the *Sword*, *Invasion*, *Famine*, *Pestilence*, or other fearful Sickness; or else for the obtaining of some *publick Blessing* for the good of the *o Church*, as to crave the Assistance of his *Holy Spirit* in the *Election* and *Ordination* of fit and able Pastors, &c. or for the *Trial of Truth*, and *Execution of Justice* in matters of Difficulty and great Importance, &c.

When any Evil is to be remov'd, the *p Pastors*, are to lay open unto the People, by the evidence of

a 1 Sam. 1. 7. *a* 2 Chron. 2. 20. *b* Neh. 1. *c* Dan. 9. *d* Esdras 8. 23. *e* Esther 9. *f* 1 Sam. 7. 6. *g* Jonah 3. *b* 2 Chron. 12. 5, 7, &c. *i* 1 Kings 21. *k* 2 Chron. 32. *l* 2 Chron. 33. 18, 19. *m* John 3. 7. 2 Chron. 20. 3. Ezra 8. 21. *n* 1 Sam. 7. 5, 6. Joel 2, 15. 2 Chron 23. Jonah 3, 5. Esther 4, 16. *o* Exod. 19. Esdras 8. Acts 1, 13, 14. *p* Joel 1, 14. Nehem. 8.

God's

God's Word, the Sins which were the *special Causes* of that *Calamity*, call upon them to repent, and publish unto 'em the Mercies of God in *Christ* upon their Repentance. The People must hear the Voice of *God's Messengers* with hearty *Sorrow* for their Sins, earnestly *beg Pardon in Christ*, and promise unfeigned Amendment of their Life. When any Blessing is to be obtain'd, the Pastors must lay open to the People the Necessity of that Blessing, and the Goodness of God, who giveth such *Graces* for the good of Men: The People must *devoutly pray unto God* for bestowing of that *Grace*, and that he would bless his *own Means* to his *own Glory*, and the good of his *Church*. And when the holy Exercise is done, let every Christian have a care, according to his *ability*, to *remember the Poor*: And whosoever (when just Occasion is offer'd) useth not his holy Exercise of *Fasting*, he may justly suspect that his Heart never yet felt the Power of true Christianity.

So much of *Fasting*; now followeth the Exercise of holy *Feasting*.

Of the Practice of Piety in holy Feasting.

HOLY *Feasting* is a solemn *Thanksgiving* (appointed by Authority) to be render'd unto GOD on some special Day, for some *extraordinary* Blessings or Deliverances receiv'd: Such among the *Jews* was the Feast of the Passover, to remember to praise God for their Deliverance out of *Egypt's* Bondage; or the *Feast of Purim*, to give Thanks for their Deliverance from *Haman's* Conspiracy. Such amongst us are the fifth of *August*, to praise

q Isa. 58. 7, 10. 2 Cor. 9, 7. Gal. 2, 10. r Exod. 12, 15. / Esth. 9, 19, 21.

God for delivering our gracious King from the bloody Conspiracy of the Traytors Gowries; and the fifth of November, to praise God for the Deliverance of the King and the whole State from the Popish Gunpowder-Treason. Such Feasts are to be celebrated by a publick rehearsal of those special Benefits by Spiritual Psalms and Dances, by mutual Feasting, and *sending presents every man to his Neighbour, and by giving Gifts to the poor.*

But forasmuch as the Benefit of our *Redemption* was the greatest that Man needed from G O D, or that GOD ever bestow'd upon Man; and that the *Lord's Supper* is left by our Redeemer as the chiefest Memorial of our *Redemption*; every Christian should account this *holy Supper* his *chiefest and joyfullst* Feast in this World. And seeing that as it ministreth to worthy Partakers the greatest Assurance which they have of their Salvation; so it pulleth down Temporal Judgments on the Bodies, and (without Repentance) Eternal Damnation on the Souls of them who *receive it unworthily*; let us see how a Christian may best fit himself to be a due Partaker of so holy a Feast, and to be a worthy Guest at so sacred a Supper.

Meditations concerning the due Manner of practising piety in receiving the holy Supper of the Lord.

THO' no Man living is of himself worthy to be a Guest at so holy a Banquet, yet it pleaseth God of his Grace to accept him for a * *Worthy Receiver* who endeavours to receive that Holy Mystery with that *competent Measure* of Reverence that he has prescrib'd in his Word.

* 2 Thes. 1, 11. Col. 1. 12, Luke 23. 35, Apoc. 3. 4. He

He that would receive this Holy Sacrament with due Reverence, must conscionably perform three sorts of Duties: First, Those which are to be done before he receiveth. Secondly, Those that are to be done in the receiving. Thirdly, Those that are to be done after that he has receiv'd the Sacrament. The first is call'd Preparation; the second, Meditation; the third, Action or Practice.

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the Holy Communion, may evidently appear by five Reasons:

First, Because it's God Commandment; for if He commanded, under the pain of Death, that none uncircumcis'd should eat the Paschal Lamb, nor any circumcis'd *t* under *four Days Preparation*; how much greater Preparation doth he require of him that comes to receive the Sacrament of his Body and Blood, which as it *succeedeth*, so doth it *exceed*, by many degrees, the Sacrament of the *Passover*!

Secondly, Because the *Example* of u CHRIST reaches us so much; for he wash'd his Disciples *Feet* before he admitted them to eat of this Supper, signifying how thou should'st lay aside all *unpureness of Heart* and *uncleanness of Life*, and be furnish'd with Humility and Charity, before thou presumest to taste of this holy Supper.

Thirdly, Because 'tis the Counsel of the Holy Ghost, x 'Let every Man examine himself, and so let him eat, &c.' And if a Man, when he is to eat with an Earthly Prince, must consider diligently what is before him, and y 'put a knife to his Throat,

t Exod. 12, 48. u John 13, 5. x 1 Cor. 11, 28
y Prov. 23, 1, 2.

rather than commit any rudeness; how much more ought'st thou to prepare thy Soul, that thou may'st behave thy self with all Fear and Reverence when thou art to feast at the Holy Table of the Prince of Princes!

Fourthly, Because it hath been ever the Practice of all God's Saints, to use holy Preparation before they would meddle with divine Mysteries. *David* would not go to God's Altar till he had first *z* wash'd his hands in Innocency; much less should'st thou, without due Preparation, approach to the Lord's Table. *a Abimelech* would not give, nor *David* and his Men, would not eat the *Shew-Bread*, but on condition that their *Vessels were holy*; how much less should'st thou presume to eat the Lord's Bread, or rather the 'Bread which is the Lord,' unless the Vessel of thy Heart be first cleans'd by Repentance! And if the Lord requir'd *b Joshua* (as he had done *Moses* before) to put off his Shoes, in reverence of his Holiness, who was present in that place, where he appear'd with his Sword in his Hand for the destruction of his Enemies; how much rather should'st thou put off all the Affections of thy earthly Conversation, when thou comest near that place where Christ appeareth to the Eye of thy Faith, with Wounds in his Hands and Side, for the Redemption of his Friends! And for this cause 'tis said, *c* that 'the Lamb's Wife has made her self ready for the Marriage'. Prepare therefore thy self, if thou wilt in this Life be betroth'd unto Christ by Sacramental Grace, or in Heaven married unto him by *Eternal Glory*.

z Psal. 26, 6. *a* 1 Sam. 21, 4, 5. *b* Exod. 3. 5. Josh. 5, 15. *c* Rev. 19, 7.

Fifthly,

Fifthly, Because that God hath ever smitten with fearful Judgments those who have presum'd to use his holy Ordinances without due fear and Preparation. God set *d* a flaming Sword in a Cherubim's Hand to smite our first Parents, being defiled with Sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of Life; fear thou therefore to be smitten with the Sword of God's vengeance, if thou presumest to go to Church with an impenitent Heart, to eat the Sacrament of the Lord of Life. God smote Fifty thousand of the *e* *Bethshemites* for looking irreverently into his Ark, and kill'd *f* *Uzza* with sudden Death for but *rashly* touching of the Ark, and smote *g* *Uzziah* with a *Leprosy* for meddling with the Priest's Office, which pertain'd not unto him. The fear of such a stroke made *Hezekiah* so earnestly pray unto God, that he would not smite the People that wanted time to prepare themselves as they should to eat the *Passover*, and 'tis said, that the Lord heard *Hezekiah*, and healed the People: Intimating, that had it not been for *Hezekiah's* Prayer, the Lord had smitten the People for their want of *due Preparation*. And the Man who came to the *Marriage Feast* without his Wedding-garment, or examining of himself, was examin'd of another, and thereupon *bound hand and foot, and cast into utter darkness*, Matt. 22, 12. And *St. Paul* tells the *Corinthians*, *b* that for want of this *preparation*, 'in examining and judging themselves before they did eat the Lord's Supper, God had sent that fearful Sickness among 'em, whereof *i* some were sick, others weak, and many fallen asleep; that is, taken away by *temporal Death*; insomuch that

d Gen. 3, 24. *e* 1 Sam. 6, 10 *f* 1 Chron. 13, 9, &c.
g 2 Chron. 26, 19. *b* 1 Cor. 11, 28. *i* Verse 30.

the

the Apostle saith, that every unworthy Receiver *eateth his own Judgment*; temporal, if he repents; eternal, if he repents not; and that in so heinous a measure, as if he were *l*^e guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy Sign and Seal. And Princes punish the Indignity offer'd to their *Great Seal* in as deep a measure as that which is done to their own *Persons*, whom it representeth. And how heinous the guiltiness of Christ's Blood is, may appear by the Misery of the *Jews*, ever since they wish'd *in his Blood to be on them and their Children*. But then thou wilt say, 'Twere safer to abstain from coming at all to the Holy Communion. Not so, for God hath threatened to punish the wilful Neglect of his Sacraments with *Eternal Damnation* both of Body and Soul: And 'tis the Commandment of Christ; *Take. eat, do this in Remembrance of me*; and he will have his Commandment, under the Penalty of his Curse, obey'd. And seeing that this Sacrament was the greatest Token of Christ's Love, *o* which he left at his end, to his Friends, whom he lov'd to the end; therefore the Neglect and Contempt of this Sacrament must argue the *Contempt and Neglect* of his Love and *Blood shedding*; than which no Sin, in God's Account, can seem more heinous. Nothing hinders why thou may'st not come freely to the Lord's Table, but because thou had'st rather want the Love of God, than leave thy filthy Sins. O come, but come a Guest prepar'd for the Lord's Table, seeing they are *q* *blest who are call'd to the Lamb's Supper*: O come, but come prepar'd, be-

k 1 Cor. 1, 29. *l* Verse 17. *m* Matt. 27, 25. *n* Num. 9. 13. Heb. 2, 9. Matt. 26, 26. 1 Cor. 11, 24. *o* John 13, 1. *p* Heb. 10, 29. *q* Rev. 19. 9.

cause

cause the *efficacy* of this Sacrament is receiv'd according to the *proportion* of the *Faith* of the Receiver.

This Preparation consists in the serious Consideration of three things: 1. Of the *Worthiness* of the Sacrament, which is term'd, to *discern the Lord's Body*. 2. Of thine *own Unworthiness*, which is, to judge thy self. 3. Of the *Means* whereby thou may'st become a worthy Receiver, call'd, *Communion of the Lord's Body*.

1. *Worthiness of the Lord's Body.*

THE *Worthiness* of this Sacrament is consider'd three ways: First, by the *Majesty* of the Author ordainjng. Secondly, by the *Preciousness* of the *Parts* whereof it consisteth. Thirdly, by the Excellency of the Ends for which it was ordain'd.

1. *Of the Author of the Sacrament.*

The Author was not any Saint or Angel, but our Lord *Jesus*, the Eternal Son of God; for it pertaineth to *Christ only*, under the *New Testament*, to institute a Sacrament, because he only can promise and perform the *Grace* that it signifieth: And we are charg'd to *hear no Voice but his* in his Church. How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author*!

2. *Of the Parts of the Sacrament.*

The *Parts* of this Blessed Sacrament are Three: First, The *Earthly Signs* signifying. Secondly, The *Divine Word* sanctifying. Thirdly, The *Heavenly Graces* signified.

1 Matth. 17. 5.

First,

First, The *Earthly Signs*, are *f Bread and Wine*, in number two, but one in use.

Secondly, The *divine Word* is the word of *Christ's Institution*, pronounc'd with Prayers and Blessings by a lawful Minister. The *Bread and Wine* without the Word are nothing, but as they were before, but when the Word cometh to those Elements, then they are made a Sacrament; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The divine Words of Blessings do not change or annihilate the Substance of the Bread and Wine, (for if their Substance did not remain, it could be no Sacrament) but it changeth them in Use and in Name; for, that which was before but *common Bread and Wine*, to nourish Mens Bodies, is, after the Blessing, destinated to an holy Use, for the feeding of the Souls of Christians. And where before they were call'd but Bread and Wine, they are now call'd by the Name of those holy Things which they signify, *The Body and Blood of Christ*; the better to draw our Minds from those outward Elements to the *Heavenly Graces*, which by the sight of our *bodies* they represent to the spiritual Eyes of Faith. Neither did Christ direct these Words, *This is my body, This is my blood*, to the Bread and Wine, but to his Disciples; as appears by the words going before, *Take ye, eat ye*: Neither is the Bread his Body, but in the same Sense that the Cup is the *New Testament*, viz. by a Sacramental *Metonymie*. And Mark notes plainly, that the Words, *This is my Blood, &c.* were not pronounc'd by our Saviour till after that all his Disciples had drank of the Cup, Mark 24, 23, 24.

/ 1 Cor. 11, 23, &c. Prov. 9, 5, & Hab. 5, 4. Num. 1, 4, 1 Cor. 10, 16.

And

And afterwards, in respect of the natural Substance thereof, he calls that the Fruit of the Vine which, in respect of the spiritual Signification thereof, he had before term'd his Blood, *ver.* 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him: And he bids us eat not simply his body, but his *Body as it was then broken*, and *his Blood shed*, which St. Paul expounds to be but the *Communion of Christ's Body*, and the *u* Communion of his Blood; that is, an effectual Pledge, that we are Partakers of Christ, and of all the Merits of his Body and Blood. And, by the frequent use of this Communion, Paul will have us to *w* make a shew of the Lord's Death till he come *x* from Heaven, and till we *y* as Eagles shall be caught up into the Air, to meet him, who is the blessed Carcase and Life of our Souls.

Thirdly, The Spiritual Graces likewise are two, the Body of Christ, as it was with the feeling of God's Anger due to us, crucified; and his Blood, as it was (in the like sort) shed for the Remission of our Sins: They are also in number two, but in use one, *viz.* *whole Christ*, with all his Benefits, offer'd to all, and given indeed to the Faithful. These are the Three integral Parts of this Blessed Sacrament, the Sign, the Word, and the Grace. The Sign without the Word, or the word without the Sign, can do nothing, and both conjoin'd are unprofitable without the Grace signified; but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as Judas, who (as Augustine saith)

u 1 Cor. 10, 16. *w* 1 Cor. 11, 26. *x* Acts 3, 21. & 1, 11. *y* Matt. 24, 27, 28.

B b

receiv'd

receiv'd the *Bread of the Lord*, but not the *Bread which was the Lord*. Some receive the Spiritual Grace without the Outward Sign, as the Saint-Thief on the Cross, and innumerable of the Faithful, who dying desire it, but cannot receive it, thro' some external Impediments; but the worthy Receivers, to their comfort, receive, both in the Lord's Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward Signs in this blessed Sacrament; First, Because they are easiest for all sorts to attain unto. Secondly, To teach us, that as Man's temporal Life is chiefly nourish'd by *z Bread*, and cherish'd by *Wine*, so are our Souls by his Body and Blood sustain'd and quicken'd unto *Eternal Life*. Christ appointed Wine with the Bread to be the outward Signs in this Sacrament, to teach us, First, That as the perfect Nourishment of Man's Body consists both of Meat and Drink, so Christ is to our Souls, not in part, but in perfection, both *Salvation* and *Nourishment*. Secondly, That by feeling the Sacramental Wine apart from the Bread, we should remember, how all his precious Blood was spilt out of his blessed Body for the remission of our sins. The outward Signs the Pastor gives in the Church, and thou dost eat with the *Mouth* of thy Body, the *spiritual Grace* Christ reacheth from Heaven, and thou must eat it with the *Mouth of thy Faith*.

3. Of the Ends for which this Holy Sacrament was ordain'd.

z David calls Bread the Strength of Man's Heart, Psa. 104. 15. Elay, the Stay of Bread, chap. 3, 1. Ezekiel, the Staff of Bread, chap. 4, 16.

The

The Ends for which this blessed Sacrament was ordain'd, are seven.

Of the first End of the Lord's Supper.

1. To keep Christians in a continual *a* remembrance of that Propitiatory Sacrifice which Christ, once for all, offer'd by his Death upon the Cross, to reconcile us to God. *b* Do this (saith Christ) in remembrance of me: And saith the Apostle, *c* 'As oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come: ' And he saith, that by this Sacrament, and the preaching of the Word, *d* *Jesus Christ* was so evidently set forth before the Eyes of the Galatians, as if he had been crucified among them; for the *whole Action* representeth *Christ's Death*; the breaking of the *Bread* blessed, the crucifying of his blessed *Body*; and the pouring forth of the sanctified Wine, the shedding of his holy Blood. Christ was once in himself *e* really offer'd, but as oft as the Sacrament is celebrated, so oft is he spiritually offer'd by the Faithful.

Hence the Lord's Supper is call'd *Propitiatory Sacrifice*, not *properly*, or really, but figuratively, because 'tis a Memorial of that Propitiatory Sacrifice which Christ offer'd upon the Cross: And to distinguish it from that real Sacrifice, the Fathers call it, the *unbloody Sacrifice*. 'Tis also call'd the *Eucharist*, because that the Church, in this Action, offereth unto God the *Sacrifice of Praise and Thanksgiving* for her Redemption, effected by the true and

a Matt. 26. 26. *b* Luke 22. 19. *c* 1 Cor. 11, 26. *d* Gal. 3. 1. *e* Heb. 7, 27. & 10. 12. Aug. in Psal 95. *f* *Incruentum Sacrificium*: If it be unbloody, because 'tis void of Blood, then 'tis not Christ's natural Body: If because 'tis offer'd without shedding of Blood, then 'tis not available for the remission of Sins, *Heb.* 9, 22.

holy Expiatory Sacrifice of Christ upon the Cross. If the sight of *Moab's* King sacrificing on his Walls his own Son, to move his gods to rescue him, 2 *Kin.* 3, 27. mov'd the assailing Kings to such Pity, that they ceas'd the assault, and rais'd the Siege; how should the spiritual fight of God the Father, sacrificing on the Cross his only-begotten Son to save thy Soul, move thee to love God thy Redeemer, and to leave Sin, that could not in Justice be expiated by any meaner Ransom!

Of the second End of the Lord's Supper.

2. To confirm our Faith; for God, by this Sacrament, doth signify and seal unto us from Heaven, that according to the *Promise* and *New Covenant*, which he had made in Christ, he will truly receive into his Grace and Mercy all *penitent Believers*, who duly receive this holy Sacrament; and that for the Merits of the Death and Passion of Christ, he will as verily forgive them all their Sins, as they are made *Partakers* of this Sacrament: In this respect the holy Sacrament is call'd, *g The Seal of the New Covenant, and the Remission of Sins.* In our greatest Doubts we may therefore, in receiving this Sacrament, undoubtedly say with Sampson's Mother, *h* If the Lord would kill, he would not have receiv'd a Burnt-offering and a Meat-offering at our Hands, neither would he have shew'd us all these things, nor would at this time have told us such Things as these.

Of the third End of the Lord's Supper.

3. To be a Pledge and Symbol of the most near and effectual *Communion* which Christians have with *i* Christ. 'The Cup of Blessing which we bless, is it

g Rom. 4, 11, Matt. 26, 28. 1 Cor. 11, 25, *h* Judg. 13, 23. *i* 1 Cor. 10, 16.

not

not the Communion of the Blood of Christ? the bread which we break, is it not the Communion of the body of Christ? That is, a most effectual Sign and Pledge of our Communion with Christ. This Union is call'd *k abiding in us, l joyning to the Lord, m dwelling in our Hearts*, and set forth in the holy Scriptures by divers Similies; 1. of the *n Vine*; 2. of the *o Head* and Body; 3. of the *p Foundation* and Building; 4. of one *q Loaf* confected of many Grains; 5. of the *r Matrimonial Union* betwixt Man and Wife, and such-like. And 'tis *threesfold* betwixt Christ and *Christians*; the first is natural, betwixt our *Human Nature* and *Christ's Divine Nature*, in the Person of the Word: The second is *mystical*, betwixt our Persons *absent* from the Lord, and the Person of Christ, GOD and Man, into one *mystical Body*: The third is *celestial*, betwixt our Persons *present* with the Lord, and the Person of Christ in a *Body glorified*. These three Conjunctions depend each upon other; for, had not our Nature been first *Hypostatically* united to the Nature of GOD in the second Person, we never could have been united to Christ in a *Mystical Body*: And if we be not in *this Life* (tho' absent) united to Christ by a *Mystical Union*, we shall never have Communion of *Glory* with him in his *Heavenly Presence*. The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit of Christ* apprehending us, and by our *Faith* (stirr'd by the same Spirit) *apprehending Christ* again: Both which St. Paul doth most lively express; *I follow after, that I may apprehend that*

k John 14, 16, 23. *l* 1 Cor 6, 17. *m* Ephes. 3, 16.
n John 15, 5. Eph. 3, 16. *o* Eph 5, 23. Col. 1, 18.
 Rom. 12, 4, 5. *p* Eph. 2, 19, 20. *q* 1 Cor. 10, 17
r Eph. 5, 3, 32. Rev. 21, 2.

for which also I am apprehended of Christ Jesus. How can he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his Mind, who doth most feel it in his Heart: But, of all other times, this Union is best felt, and most confirm'd, when we duly receive the *Lord's Supper*; for then we shall sensibly feel our Hearts knit unto Christ, and the *Desires of our Souls* drawn by *Faith* and the *Holy Ghost*, as by the *Cords of Love*, nearer and nearer to his Holiness.

From this Communion with Christ there follow to the Faithful, many unspeakable Benefits.

As, First, Christ took by Imputation all their Sins and Guiltiness upon him, to satisfy God's Justice for them; and he freely gives by Imputation, unto us all, his Righteousness in this Life, and all his Right unto Eternal Life, when this is ended; and counteth all the good or ill that's done unto us, as done unto his own Person.

Secondly, There floweth from Christ's Nature into our Nature, united to him, the lively Spirit and Breath of Grace, which x reneweth to us a spiritual Life, and so sanctifieth our y Minds, that we daily grow more and more conformable to the Image of Christ.

Thirdly, he bestowed upon them all saving z Graces necessary to attain eternal Life; as the Sense of God's Love, the Assurance of our Election. with Regeneration, Justification, and Grace, to do good Works, till we come to live with him in his Heavenly Kingdom. This should teach all true

t Rom. 4, 25. u Phil. 3, 9. w Matt. 25, 35, Acts 9. 4. Mark 15, 45. Zach. 2. 18. x Eph. 4, 23, 24. y Rom. 8. 29. z Cor. 3, 18. z John 15, 5. John 1, 16. z Cor. 8. 1, 4, 6, 7, 19.

Christians

Christians to keep themselves as the *undefiled Members* of Christ's Holy Body, and to beware of all *Uncleanness* and *Filthiness*, knowing that they live in Christ, or rather, that Christ liveth in them. From this *Union* which Christ seal'd unto us by the *Lord's Supper*, St. Paul draweth Arguments to withdraw the *Corinthians* from the Pollution both of *Idolatry* (1 Cor. 10, 16.) and *Adultery*, 1 Cor. 16, 15, 16.

Lastly, From the former Communion betwixt Christ and Christians there flows another Communion 'twixt *Christians among themselves*, which is also lively represented by the Sacrament of the *Lord's Supper*: In that the whole Church, being *many*, do all communicate of one Bread in that holy Action: *a We being many, are one Bread, and one Body; for we are all partakers of that one Bread*: That is, as the Bread which we eat in the Sacrament is but *one*, tho' it be confected of *many* Grains, so all the Faithful, tho' they be *many*, yet are they but *one Mystical Body, under one Head*, which is Christ. Our Saviour pray'd *five times* in that Prayer which he made after his last Supper, that his Disciples might be *one*; to teach us at once how much this *Unity* pleaseth him. *b* This *Union* betwixt the Faithful is so *ample*, that no distance of place can part; so *strong*, that Death cannot dissolve it; so *durable*, that Time cannot wear it out; so *effectual*, that it breeds a fervent Love betwixt those who never saw one another's Face. And this *Conjunction of Sou's* is term'd the *Communion of Saints*, which Christ effecteth by six special Means: First, by governing all by one and the same *c* Holy Spirit

a 1 Cor. 10, 17. *b* John 17. 11, 21, 22, 23, 26.
c 1 Cor, 12, 13.

Secondly, by enduing them all with one and the same Faith: *d* Thirdly, by shedding abroad his *own e Love* into all their Hearts: Fourthly, by *f* regenerating them all by one and the same Baptism. Fifthly, *g* by nourishing them all with one and the same spiritual Food: Sixthly, by being one *h* quickening Head of that one Body of his Church, which he *i* reconcil'd to God in the *Body of his Flesh*. Hence 'twas that the multitude of Believers in the Primitive *k* Church were of one Heart, and of one Soul, in Truth, Affection, and Compassion. And this should teach Christians to love one another, seeing they are all Members of the same holy and mystical Body, whereof Christ is the Head: And therefore they should have all a *Christian sympathy* and *fellow feeling*, to *rejoice* one in another's Joy, to *condole* one another's Grief, to *bear* with one another's Infirmary, and mutually to relieve one another's Wants.

Of the fourth End of the Lord's Supper.

4. To feed the souls of the Faithful in the assured hope of Life everlasting: For this Sacrament is a Sign and Pledge unto as many as shall receive the same according to Christ's Institution, that he will, according to his Promise, by vertue of his *crucified* Body and Blood, as verily feed our Souls to Life eternal, as our Bodies are by Bread and Wine nourish'd to this temporal Life. And to this end Christ, in the Action of the Sacrament, *really giveth* his very Body and Blood to every Faithful Receiver: Therefore the Sacrament is call'd, the *Communion of the Body and Blood of the Lord*. And *m* Commu-

d Eph. 4, 5. *e* Rom. 5, 5. *f* Tit. 3. Eph. 4, 5. *g* 1 Cor. 10 17. 1 Cor. 11. 33. *h* Col. 1, 18. *i* Verse 22, *k* Acts 4, 32. *l* 1 Cor. 10, 16. *m* Calv. in 1 Cor, 11, 25.

nication is not of things *absent*, but *present*; neither were it the *Lord's Supper*, if the Lord's Body and Blood were not there. Christ is verily present in the Sacrament by a double Union, whereof the first is *spiritual*, betwixt Christ and the *worthy Receiver*: the second is sacramental, 'twixt the Body and Blood of Christ and the outward Signs in the Sacrament. The former is wrought by Means that the same holy Spirit, dwelling in Christ and in the Faithful, *n* incorporateth the Faithful as Members unto Christ their Head, and so makes them one with Christ, and Partakers of all the Graces, Holiness, and eternal Glory which is in him, as sure and as verily as they hear the *Words of the Promise*, and are partakers of the outward Signs of the Holy Sacrament. Hence 'tis that the Will of Christ is a true Christian's Will, and the Christian's Life is Christ's *who liveth in him*, Gal. 2, 20. If you look to the things that are united, this Union, is essential; if to the truth of this Union, it is real, if to the manner how 'tis wrought, it is *spiritual*. 'Tis not our Faith that makes the Body and Blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our Father doth but receive and apply unto our Souls those Heavenly Graces which are offer'd in the Sacrament.

The other, being the Sacramental Union, is not a *physical* or *local*, but a *spiritual* Conjunction of the Earthly Signs, which are Bread and Wine, with the Heavenly Graces which are the Body and Blood of Christ in the Act of Receiving, as if by a *mutual Relation* they were but one and the

n Hil. lib. de Trin. B. Agnetis dict, apud Amb.

same thing. Hence it is, that in the same instant of time that the worthy Receiver eateth with his Mouth the Bread and Wine of the Lord, he eateth also, with the Mouth of his Faith, the very Body and Blood of Christ. Not that *o* Christ is brought down from Heaven to the Sacrament, but that the Holy Spirit, by the Sacrament, lifts up his Mind to Christ; not by any local *Mutation*, but by a devout *Affection*; so that in the holy *p* *Contemplation of Faith*, he is at that *present with Christ*, and *Christ with him*. And thus believing and Meditating how Christ's Body was crucified, and his precious Blood shed, for the Remission of his Sins, and the Reconciliation of his Soul unto God, his Soul is hereby *more effectually sed* in the Assurance of Eternal Life, than Bread and Wine can nourish his Body to this Temporal Life. There must be therefore of necessity in the Sacrament both the outward Sign, to be visibly seen with the Eyes of the Body, and the Body and Blood of Christ, to be *spiritually discern'd* with the Eye of Faith.

But the Form how the *Holy Ghost* makes the Body of *Christ*, being *absent* from us in Place, to be *present* with us by our Union, *St. Paul* terms a *q* *great Mystery*, such as our Understanding can't worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying* Signs, but such as wherewith Christ doth indeed exhibit, and give to every *worthy Receiver*; *r* not only his Divine *Virtue* and *Efficacy*, but also his very Body and Blood, as verily as he gave to his Disciples the

o Calv. in 1 Cor. 11, 25. Aug. Ep. 3, & ad Vol. 1
Calvin *ibid.* *q* Eph. 5. 32. *r* Calv. *ibid.*

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Holy Ghost, by the *ſign* of his ſacred Breath ; or *Health* to the Diſeaſed by the *Word* of his Mouth, or *touch* of his Hand or Garment : And the *Apprehenſion* by *Faith* is more forcible than the exquiſiteſt Comprehension of Senſe or Reaſon. To conclude this point : The Holy Sacrament is that *blessed* Bread, which being eaten, open'd the Eyes of the *ſ Emaſites*, that they knew Chriſt : This is that Lordly Cup, by which *t we are all made to drink into one ſpirit* : This is that *Rock flowing with u Honey*, that reviveth the fainting Spirits of every true *Jenathan*, that taſtes it with the Mouth of *Faith* : This is that *w barley Loaf*, which tumbling from above, ſtrikes down the Tents of the *Midianites* of infernal Darkneſs. *Elias's* Angelical *x Cake* and Water preſerv'd him forty Days in *Horeb* ; And *y Manna (Angels Food)* fed the *Iſraelites* forty Years in the Wilderneſs : But this is that *z true Bread of Life*, and Heavenly *Manna*, which if we ſhall duly eat, will nourish our Souls *for ever* unto Life *a Eternal*. How ſhould then our Souls make unto Chriſt that Requeſt from a ſpiritual Deſire, which the *Capernaïtes* did from a carnal Motion, *b Lord evermore give us this Bread !*

The fifth End of the Lord's Supper.

5. To be an *affured Pledge unto us of our Reſurrection*. The Reſurrection of a Chriſtian is twofold Firſt, the *c ſpiritual* Reſurrection of our Souls in this Life, from the Death of Sin, call'd *the firſt Reſurrection*, becauſe that by the *Trumpets Voice* of

f Luke 24, 30, 31. *t* 1 Cor. 12, 13. *u* 1 Sam. 14, 27.
w Judges 7, 13. *x* 1 Kings 19, 6, 7, 8. *y* Psalm 78, 24, 25.
 Exod. 16, 35. *z* John 6, 32, 35, 49, 50. *a* John 6, 51.
 58. *b* John 6, 34. *c* John 5, 25. Rom. 6. 4, 5, 11.

Chriſt

Christ in the preaching of the Gospel, we are rais'd from the *Death of Sin to the Life of Grace*, *d* 'Blessed and holy is he (*saith St. John*) who hath part in the first Resurrection; for on such the second Death hath no power. The *e* Lord's Supper is both a *mean* and a pledge unto us of this spiritual and first Resurrection; *f* 'He that eateth me, even he shall live by me.' And then we are fit Guests *g* to sit at the Table with *Christ*, when, like *Lazarus*, we are rais'd from the Death of Sin to newness of Life.

The Truth of this first Resurrection will appear by the motion wherewith they are internally mov'd, for if, when thou art mov'd to the Duties of Religion and Practice of Piety, thy Heart answereth with *Samuel*, *b* 'Here I am; speak, Lord, for thy Servant heareth;' and with *David*, *i* 'O God, my Heart is ready;' and with *Paul*, *k* 'Lord, what wilt thou have me to do?' then surely thou art rais'd from the Death of Sin, and hast thy Part in the *first Resurrection*: But if thou remain'st ignorant of the true Grounds of Religion, and find'st in thyself a kind of secret loathing of the Exercises thereof, and must be drawn, as 'twere against thy Will, to do the Works of Piety, &c. then surely thou hast but a Name that thou livest, and art dead, (as *Christ* told the Angel of the Church of *Sardis*) and thy Soul is but as Salt, to keep thy Body from stinking.

2. The *corporeal* Resurrection of our Bodies at the last Day, which is called the *second Resurrection*, which freeth us from the *first Death*; *l* *He that eateth my Flesh, and drinketh my Blood, hath eternal Life,*

d Rev. 20, 6. *e* Aug. lib. 1. de peccatorum meritis. *c* 14. *f* John 6, 57. *g* John 12, 2. *b* 1 Sam. 3, 10. *i* Psal 108. 1. *k* Acts 9, 6. Rev. 3, 1. *l* John 6, 54.

and

and I will raise him up at the last Day: For this Sacrament signifieth and sealeth unto us, that *Christ died and rose again for us*, and that his Flesh quickeneth and nourisheth us unto Eternal Life, and that therefore our Bodies shall surely be rais'd to eternal Life at the last Day: For, seeing our Head is risen, all the Members of the Body shall likewise surely rise again: For how can those Bodies which (being the Weapons of Righteousness, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6, 19. and *Members of Christ*) have been *m fed* and *nourish'd* with the Body and Blood of the Lord of Life, but be rais'd up again at the last Day? And this is the Cause that the Bodies of the Saints, being dead, are so reverently buried, and laid to sleep in the Lord; and the *Burial-Places* are term'd the *n Beds and Dormitories of the Saints*. The *Reprobates* shall arise at the last Day; but by the Almighty Power of Christ, as he is *Judge*, bringing them as Malefactors out of the Goal, to receive their Sentence and deserved Execution: But the *Elect* shall arise by vertue of *Christ's Resurrection*, and of the Communion which they have with him, as with their Head: And his Resurrection is the *Cause and Assurance* of ours. The *Resurrection of Christ* is a *Christian's* peculiar Faith; the *Resurrection of the Dead* is the Child of God's chiefest Confidence: Therefore Christians in the Primitive Church were wont to salute one another in the Morning with these Phrases, *The Lord is risen*; and the other would answer, *True, the Lord is risen indeed*.

m Lib. 4. cap. 34. *n* Ma. 26, 19. 20. *o* Aug. 1. 16 contra Faust. cap. 19. Tertull. 1. 5. de Resurr. Carn.

The sixth End of the Lord's Supper.

6. *To seal unto us the Assurance of Everlasting life.* Oh! what more wish'd for, or lov'd, than Life? or, What do Men naturally more either fear or abhor than Death? Yet is this first Death nothing, if it be compar'd with the second Death; neither is this Life any thing worth, in comparison of the Life to come. If therefore thou desirest to be assur'd of Eternal Life, prepare thy self to be a Worthy Receiver of this blessed Sacrament; for our Saviour assures us, *p* 'that if any Man eateth this Bread, he shall live for ever; and, the Bread that I will give is my Flesh, which I will give for the Life of the World.' He therefore who duly eateth of this Holy Sacrament, may truly say, not only *Credo vitam æternam*, I believe Life everlasting; but also *Edo vitam æternam*, I eat Life everlasting. And indeed this is the true *Tree of life*, which God hath planted in the midst of the *Paradise of the Church*, and whereof he hath promis'd to give every one that overcometh to eat: And this Tree of Life, by infinite Degrees, excelleth *q* the Tree of Life that grew in the Paradise of *Eden*; for that had its Root in the Earth, this from Heaven; that gave but Life to the Body, this to the Soul; that did but preserve the Life of the Living, this restoreth Life to the Dead: *r* The Leaves of this Tree heal the Nations of Believers, and it yields every Month a new Manner of Fruit, which nourisheth them to Life everlasting. Oh! blessed are they who often eat of this Sacrament, at least once every Month, taste anew of this renewing Fruit, which Christ hath prepar'd for us at his Table, to heal our Infirmities, and confirm our Belief of Life everlasting.

p John 6, 51. *q* Rev. 2, 7. *r* Rev. 22, 2

Of

Of the seventh End of the Lord's Supper.

7. To bind all *Christians*, as 'twere by an Oath of Fidelity, to serve the One only true God, and to admit no other propitiatory Sacrifice for Sins, but that one real Sacrifice which by his Death *Christ* once offer'd, and by which he has finish'd the Sacrifice of the Law, and effected *Eternal Redemption* and *Righteousness* for all Believers; and so to remain for ever a publick Work of Profession, to distinguish *Christians* from all Sects and false Religions. And seeing that in the *Mass* there is a strange *Christ* ador'd, not that he was born of the Virgin *Mary*, but one that is made of a *Wafer-Cake*; and that the offering up of this Breaden God is thrust upon the *Church*, as a *propitiatory Sacrifice* for the quick and the Dead; all true *Christians*, upon the danger of wilful *Perjury* before the *Lord-Chief-Justice* of Heaven and Earth, are to detest the *Mass*, as the Idol of Indignation, which is most derogatory to the All-sufficient World saving Merits of *Christ's Death* and Passion. For, by Receiving the Sacrament of the Lord's Supper, we all swear, that all real Sacrifices are ended by our Lord's Death: and, that his Body and Blood once crucified and shed, is the perpetual Food and *Nourishment* of our Souls.

2. *How to consider thine own Unworthiness.*

A Man shall best perceive his own *Unworthiness* by examining his Life according to the *Ten Commandments* of Almighty God: Search therefore what Duties thou hast omitted, and what *Vices* thou hast committed contrary to every one of the *Commandments*, remembering that without Repentance

and *God's Mercy* in Christ, the *Curse of God* (containing all the Miseries of this Life, and everlasting Torments in Hell-fire when this is ended) is due to the breach of the least of *G O D's* Commandments. And having taken a due survey both of thy Sins and Miseries, retire to some secret Place, and there putting thy self in sight of the Judge, as a *guilty Malefactor* standing at the bar to receive his Sentence, bowing thy Knees to the Earth, smiting thy breasts with thy Fists, and bedewing thy cheeks with thy Tears, confess thy Sins, and humbly ask him Mercy and Forgiveness, in these, or the like Words:

An humble Confession of Sins, to be made unto God before the receiving of the Holy Communion.

O God and Heavenly Father, when I consider the Goodness which thou hast ever shew'd unto me, and the Wickedness which I have committed *against Heaven and against thee*, I am asham'd of my self, and Confusion seems to cover my Face as a Veil; for, which of thy Commandments have I not transgress'd? Oh! Lord, I here stand guilty of the breach of all thy holy Laws; for the Love of my Heart hath not so entirely cleav'd unto thy Majesty as to vain and earthly things: I have not fear'd thy *Judgments*, to deter me from Sins; not trusted to thy *Promises*, to keep me from doubting of my *Temporal*, or from despairing of mine *Eternal* state. I have made the Rule of thy *Divine* Worship to be *what my Mind thought fit*, not what thy

f Deut. 27. 26. Gal. 3. 10. *t* The First Commandment, Deut. 6, 5, Psal. 22, 5, 6. Psal. 38. *u* The Second Commandment, Deut. 12, 32. Matt. 15, 9.

Word

Word prescrib'd, finding my Heart more prone to remember my blessed Saviour in a *fainted Picture of Man's Device*, rather than to behold him crucified in his Word and Sacraments, after his own Ordinance. Where *w* I should never use thy Name (whereat *all Knees do bow*) but with religious Reverence, nor any Part of thy Worship, without due *Preparation* and *Zeal*, I have blasphemously abus'd thy holy Name to *rash* and *customary Oaths*; yea, I have used Oaths by thy *sacred Name*, as false Covers of my filthy Sins. And I have been present at thy Service oft-times more for *Ceremony* than *Conscience*; and to please Men, more than to please Thee, my gracious God.

Where I should sanctify thy *x Sabbath-Day*, by being present at *y* the *Pub'ick Exercises* of the Church, and by meditating privately on the Word and Works of God, and by visiting the Sick, and *z* relieving of my poor Brethren; alas! I have thought those holy Exercises a *burthen*, because they hinder'd my *vain sports*; yea, I have spent many of thy Sabbaths in my *a* own *prophane Pleasures*, without being present at any part of thy *Divine Worship*.

Where I should have given all due Reverence to my *b* *Natural, Ecclesiastical, and Politic Parents*, I have not shew'd that measure of Duty and Affection to my Parents which their *Care and Kindness* hath deserv'd. I have not had thy *Ministers* in such

w The third Commandment, *Pbil* 2, 10. *1 Kings* 19. 10. *Jer.* 5. 2. Here confess thy rash and false Swearing
x The fourth Commandments. *y* *Acts* 20. 7. *z* *1 Cor.* 16. 2.
a Here confess thy travelling on the Sabbath, and thy leaving the holy Exercise to go a Sporting or Feasting.
b The fifth Commandment.

singular c Love for their Word sake as I ought, but I have taunted at their Zeal, and hated them because they *reprov'd me justly*: And I have carried my self *contemptuously* against thy *d Magistrates* and *Ministers*, tho' I knew that it is *thine Ordinance* that I should be obedient unto them.

e Where I should be *f slow to wrath*, and ready to forgive Offences, and not suffer the *g Sun* to go down upon my Wrath, but to do good for Evil, loving my very Enemies for thy sake; I, alas! for one sorry Word, have burst out into open Rage; and harbouring thoughts of Mischief in my Heart, I have preferred to feed on mine own Malice, rather than to eat of thy Holy Supper.

h Where I should keep my Mind from all filthy Lusts, and my Body from all Uncleanneſs, O Lord, I have defiled both, and made my Heart a Cage of all impure Thoughts, and my Mind a Sty of the unclean Spirit: *i* Yea, the Remedy which thou (Lord) haſt ordain'd for Incontinency could not contain me within the Bounds of Chastity; for, by doating on Beauty, whose ground is but Dust, Satan hath bewitch'd my Flesh to lust after strange Flesh.

k Where I should have liv'd in Uprightneſs, giving every Man his due, being contented with

c 1 Theſſ. 5. 13. Gal. 4. 15. *d* Here confels thy Disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors. *e* The sixth Commandment. *f* Prov. 19, 11. *g* Eph. 4. 32. Matth. 5. 44. Here confels thy Hatred and Fury, and if thou haſt been any way the Cause of any Man's Death unjustly or cruelly. *h* The seventh Commandment. 1 Theſſ. 4. 3. &c. Rom. 6. 13. *i* Here confels unto GOD thy ſecret Pollutions, Fornication, or Adultery, if Satan has ſo far prevail'd over thee. *k* The eighth Commandment.

mine

mine own Estate, and living conscionably in my *Lawful Calling*, should be ready according to my Ability) to lend and I give unto the Poor; O Lord, I have by Oppression, Extortion, Bribes, Cavillations, and other indirect dealing, under Pretence of my Calling and Office, robb'd and purloin'd from my fellow Christians; yea, I have receiv'd and suffer'd *Christ*, where I was trusted, many a time, in his poor Members, to stand hungry, cold, and naked at my Door, and hungry, cold, and naked to go away succourless as he came; and when the Leanness of his Cheeks pleaded Pity, the Hardness of my Heart would shew no Compassion.

* Where I should have made Conscience to † speak the *truth in simplicity*, without any *falsehood*, prudently *b* judging right, and *charitably* construing all things in the best part, and should have defended the *c* good Name and credit of my Neighbour: alas! (vile Wretch that I am) I have bely'd and d slander'd my fellow-brother, and as soon as I heard an *ill Report*, I made my Tongue the *Instrument of the Devil*, to blaze out that abroad unto others, before I knew the Truth of it my self. I was so far from speaking a good Word in defence of his good Name, that it tickled my Heart in secret to hear one that I envied to be tax'd with such a blemish, tho' I knew that otherwise the Graces of God

† Eph. 4. 28. Luke 6, 34, 35. Levit. 25. 35. Here confess if thou hast secretly stolen, or openly robb'd any thing, or hast detain'd from any Fatherless Child, that which is his by right. * The ninth Commandment. † Zach. 8, 16. Matt. 10. 16. *b* 1 Cor. 13. 7. *c* Matt. 18, 19. *d* Psal. 30. 20. & 15. 3. Here confess, if thou hast bely'd or slander'd thy Neighbour, or not spoken the truth to clear his Innocency, when thou wast call'd thereto
shined

shined in him in abundant measure. I made *jest* of *officious*, and *Advantage* of *pernicious Lyes*; here- in shewing myself a right *e* Cretian, rather than an upright Christian.

f And lastly, O Lord, where should I have rested *g* fully contented with that Portion which thy Majesty thought meetest to bestow upon me in this Pilgrimage, and rejoic'd in another's Good as in mine own; alas! my life has been nothing else but a greedy lusting after this Neighbour's House, and that Neighbour's Land, yea, secretly wishing such a Man dead, that I might have his Living or *Of- fice*; coveting those Things which thou hast be- stow'd upon another, rather than being thankful for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under Sin*, have transgressed all thy holy and spiritual Com- mandments, from the *first* to the *last*, from the *greatest* unto the *least*.

And here I stand guilty before thy Judgment- Seat, of all the breaches of all thy Laws, and therefore liable to thy Curse, and to all the Mis- eries that *Justice* can pour forth upon so *curst* a Creature. And whither shall I go for deliverance from this Misery? *Angels* blush at my Rebellion, and will not help me; Men are guilty of the like Transgressions, and cannot help themselves: Shall I then despair with Cain, or make away my self with *Judas*? No, Lord; for that were but to end the Miseries of this Life, and to begin the endless Torments of Hell: I will rather appeal to thy *b Throne of Grace*, where Mercy reigns to pardon bounding Sins; and out of the depth of my Mis-

e Tit. 1. 12. *f* The tenth Commandment. *g* Heb. 13 5. 1 Tim. 6. 6. Phil. 4. 11, 22. *b* Heb. 4. ult.

ries

ries I will cry, with * *David*, for the depth of thy Mercies: Tho' thou shouldst kill me with all Afflictions, yet will I, like i *Job*, put my Trust in thee: Tho' thou shouldst drown me in the Sea of thy Displeasure with *Jonas*, yet will I catch hold on thy Mercy, that I will be taken up dead, clasping her with both my Hands. And tho' thou shouldst cast me into the bowels of Hell, as *Jonas* into the belly of the k *Whale*; yet from thence would I cry unto thee, 'O God, the Father of Heaven; O Jesus Christ, the Redeemer of the World; O Holy Ghost, my Sanctifier, Three Persons, and One Eternal God, have mercy upon me a miserable Sinner.' And seeing the Goodness of thine own Nature first mov'd thee to send thine *only begotten Son* to die for my Sins, that by his Death I might be reconcil'd to thy Majesty, O reject not now my penitent Soul, who being displeas'd with herself for Sin, desireth to return to serve and please thee in Newness of Life: and reach from Heaven thy helping Hand to save me thy poor Servant, who am (like *Peter*) ready to sink in the Sea of my Sins and Misery: Wash away the multitude of my Sins with the Merits of that Blood, which I believe that thou hast so abundantly shed for penitent Sinners.

And now, that I am to receive this Day the *bles-
sed Sacrament* of thy precious Body and Blood, O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my Soul, that by the Merits of thy Death and Passion all my Sins are so freely and fully remitted and forgiven, that the Curses and Judgments which my Sins have deserv'd may never have power either to confound me in this Life,

* Psal. 130. 1. i Job 13. 12. k Jonah 2. 2.

or to condemn me in the World which is to come : For my stedfast Faith is that * ' Thou hast died for my Sins, and risen again for my Justification : This I believe, O Lord, help mine Unbelief. Work in me likewise, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former Sins, and loath 'em, and serve thee henceforth in *Newness of Life*, and greater measure of *holy Devotion*. And let my Soul never forget the infinite Love of so sweet a Saviour, that hath laid down his Life to redeem so vile a Sinner. And grant, Lord, that having receiv'd these Seals and Pledges of my *Communion* with thee, thou may'st henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the Days of my Life in *Godliness* and *Piety* towards thee, and in Christian *Love* and *Charit* towards all my Neighbours ; that *living in thy Fear, I may die in thy Favour*, and after Death be made Partaker of *Eternal life*, thro' Jesus Christ, my Lord and only Saviour. *Amen.*

Of the Means whereby thou may'st become a worthy Receiver.

TH E S E *Means* are Duties of two sorts, the former respecting *G O D*, the latter our Neighbour. Those which respect *G O D* are three : First, *Sound Knowledge* ; secondly, *True Faith* ; thirdly, *Unfeigned Repentance*. That which respecteth our Neighbour is but one, *sincere Charity*.

* Rom. 4. ult.

1. Of sound Knowledge requisite in a worthy Communicant.

Sound * Knowledge is a sanctified Understanding of the first Principles of Religion: *As, First, Of the Trinity of Persons in the Unity of the Godhead. Secondly, Of the Creation of Man, and his Fall. Thirdly, Of the Curse and Misery due to Sin. Fourthly, Of the Natures and Offices of Christ, and Redemption by Faith in his Death; especially of the Doctrine of the Sacraments sealing the same unto us:* For an House cannot be built unless the Foundation be first laid; so no more can Religion stand, unless it be first grounded upon the *certain Knowledge of God's Word.* Secondly, if we know not God's Will, we can neither believe nor do the same; for as worldly Businesses cannot be done, but by them who have Skill therein, so, without Knowledge, must Men be much more ignorant in divine and *spiritual Matters:* And yet in temporal things a Man may do much by the Light of Nature; but in *Religious mysteries,* the more we rely upon † *Natural Reason,* the farther we are from comprehending *spiritual Truth:* Which discovers the fearful state of those who *Receive without Knowledge,* and the more fearful state of those *Pastors who minister unto them without catechising.*

2. Of sincere Faith; requir'd to make a worthy communicant.

Sincere Faith is not a bare Knowledge of the Scriptures, and first Grounds of Religion, (for that

* Heb. 6. 1. 2. John 17. 3. 1 Tim. 2. 4. 1 Cor. 2, 3, 5. † 1 Cor. 2. 14. Rom. 8. 7.

b Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a *c* ' True Persuasion, as of all those things whatsoever the Lord hath reveal'd in his Word, so also a particular Application unto a Man's own Soul, of all the Promises of Mercy which God hath made in Christ to all believing Sinners; and consequently, that Christ and his Merits do belong unto him, as well as to any other: For, First, if we have not the *d Righteousness of Faith*, the Sacrament ' seals nothing unto us; and every Man in the Lord's supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on Earth, cannot apprehend Christ in Heaven; for as he dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly, Because that *without Faith* we cannot be persuaded in our *f* Consciences that our Receiving is *acceptable unto God*.

3. *Of unfeigned Repentance, requisite for a true communicant.*

' True Repentance is a *g* holy Change of the Mind, when upon the feeling sight of God's Mercy, and of a Man's own Misery, he turneth from all his known and secret Sins, to serve God in Holiness and Righteousness all the rest of his Days: ' For, as he that is glutted with Meat is not apt to Bread, so he that is stuffed with Sins is not fit to receive *h* Christ; and a Conscience defiled with wilful *Filthiness* makes the Use of all *holy things unboly* unto us.

b James 2. 12. *c* Heb. 4. 2. *d* Rom. 4. 11. *e* Eph. 3. 17. *f* Heb. 11. 6. Rom. 14. 23. *g* Isa. 55. 7. Ezek. 33. 1. Acts 26. 29. & 3. 19. Luke 1, 74. 75. *h* Heb. 2, 13, 14. Tit. 1. 25.

Our

Our sacrificed spotless Passover cannot be eaten with the four Leaven of *Malice and Wickedness*, saith St. Paul, 1. Cor. 5. 8. neither can the old Bottles of our corrupt and impure Consciences retain the new Wine of Christ's precious Blood; as our Saviour saith, *Mark* 2. 22. We must therefore truly repent if we will be worthy Partakers.

4. *The Duty to be perform'd in respect of our Neighbour is charity.*

' Charity is a hearty forgiving of others who have offended us; and, after Reconciliation, an outward unfeigned testifying of the inward Affections of our Hearts by Gestures, Words and Deeds, as oft as we meet, and occasion is offer'd: For, first, without Love to our Neighbour, *no Sacrifice is acceptable* unto God. Secondly, Because one chief End wherefore the *Lord's Supper* was ordain'd, is to confirm Christians Love one towards another. Thirdly, No Man can assure himself that *his own Sins* are forgiven of God, if his Heart cannot yield to forgive the *Faults of Men* that have offended him. Thus far of the *first sort* of Duties which we are to perform before we come to the *Lord's Table*, call'd *Preparation*.

2. *Of the second sort of Duties which a worthy communicant is to perform at the receiving of the Lord's Supper call'd Meditation.*

THIS Exercise of *spiritual Meditation* consists in divers Points.

First, When the Sermon is ended, and the *Banquet of the Lord's Supper* begins to be celebrated,

i Matt. 5. 23. 24. & John 13, 14. 34. 35. *i* Matt. 6. 12, 14, 15. & 18, 35.

meditate with thy self how thou art invited *m* by Christ to be a Guest at his *Holy Table*, and how lovingly he inviteth thee; *n* 'Ho, every one that thirsteth, come ye to the Waters of Life, &c. Come, buy Wine and Milk without Money, and without Price: Eat ye that which is good, and let your Soul delight it self in Fatness. *o* Take ye, eat ye; this is my Body, which was broken for you: Drink ye all of this; for this is my Blood, which was shed for the remission of your Sins.' What greater *Honour* can be vouchsafed, than to be admitted to sit at the Lord's own Table? What *better Fare* can be afforded, than to feed on the Lord's own Body and Blood? If *David* thought it to be the greatest Favour that he could shew unto good *p* *Barzillai*, for all the Kindness he shew'd unto him in his Troubles, to offer him, that *he should feed with him at his own Table in Jerusalem*; how much greater Favour ought we to account it, when 'Christ doth indeed feed us in the Church at his own Table, and that with his most holy Body and Blood!'

Secondly, As *Abraham*, *q* when he went up to the Mount to sacrifice *Isaac* his Son, left his Servant beneath in the Valley, so when thou comest to the *spiritual Sacrifice* of the *Lord's Supper*, lay aside all *Earthly Thoughts* and *Cogitations*, that thou may'st wholly contemplate of Christ, and offer up thy Soul unto him, who sacrific'd both his Soul and Body for thee.

Thirdly, Meditate with thy self, how Precious and venerable is the Body and Blood of the *Son of God*, who is the Ruler of Heaven and Earth; the Lord, at whose beck the *Angels* tremble, and by

m Matt. 22. *n* Isa. 55. 1, 2. *o* Matt. 26. 26, 27, 28, &c. *p* 2 Sam. 19. 33. *q* Gen. 22, 5.

whom

whom both the Quick and the Dead shall be judg'd at the Last Day, and thou among the rest; and how that it is he who (having been crucify'd for thy sins) offereth now to be receiv'd by *Faith* into thy Soul. On the other side, consider how *sinful a creature* thou art; how altogether *unworthy* of so holy a *Guest*; how ill deserving to taste of such *sacred Food*, having been *conceiv'd in filthiness*, and wallowing ever since in the Mire of *Iniquity*; bearing the Name of a Christian, but doing the Works of the *Devil*; adoring Christ with an *r Ave Rex* in thy Mouth, but *spitting Oaths* in his Face, and *crucifying* him anew with thy *graceless Actions*.

Fourthly, Ponder then with what Face darest thou offer to touch so *holy a Body* with such *defiled Hands*; or to drink such precious Blood with so lewd and lying a Mouth; or to lodge so blessed a Guest in so unclean a Stable? For if the *Bethshemites* were slain but for looking irreverently into the *Ark of the Old Testament*, what Judgment may'st thou justly expect, who with such impure Eyes and Heart art come to see and receive the *Ark of the New Testament*, in which dwelleth all *f* the Fullness of the Godhead bodily.

If *Uzziah*, for but touching (tho' not without Zeal) the *Ark of the covenant*, was stricken with *sudden Death*, what *stroke of Divine Judgment* may'st thou not fear, that so rudely, with unclean Hands, dost presume to handle the *Ark of the Eternal Testament* wherein are hid all the *Treasures of Wisdom and Knowledge*!

If *John Baptist* (the holiest Man that was born of a Woman) thought himself unworthy to bear

r Hail King. *f* Col. 2. 3, 9. t 2 Sam. 6, 7.

D d 2

his

his Sho^{es}, u O Lord, how unworthy is such a *prophane Wretch* as I am to eat his holy Flesh, and drink his *precious Blood*!

If the blessed Apostle St. *Peter*, seeing but a glimpse of Christ's Almighty *Power*, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same Table, where thou may'st behold the *Infinite-ness* of his *Grace* and *Mercy* display'd!

If the *w* Centurion thought that the Roof of his House was not worthy to harbour so divine a Guest, what room can there be fit under thy Ribs for Christ's Holiness to dwell in!

If the Blood-issued sick Woman fear'd to touch the *Hem of his Garment*, how should'st thou tremble to eat his Flesh, and to drink his *all-healing Blood*!

Yet if thou comest humbly, in *Faith*, *Repentance*, and *Charity*, abhorring thy Sins past, and purposing unfeignedly to amend thy Life henceforth, let not thy former Sins affright thee, for they shall never be laid unto thy Charge; and this Sacrament shall seal unto thy Soul, that all thy Sins, and the *Judgments* due unto them, are fully pardon'd and clean wash'd away by the Blood of Christ; for this Sacrament was not ordain'd for them who are perfect, but to help penitent Sinners unto *Perfection*.
 * Christ came 'not to call the Righteous but Sinners to Repentance: And he saith, that the Whole need not the Physician, but they that are sick:' Those hath Christ called, and when they came, them hath he ever help'd: Witness the whole Gospel, which testifieth, that not one Sinner who came to Christ

* Matt. 3. 11. w Matt. 8. 8. x Matt. 9, 12, 13. Matt. 11, 28.

for

for Mercy, went ever away without his Errand. Bathe thou likewise thy sick Soul in this Fountain of Christ's Blood, and doubtless, according to his Promise, *Zach. 13. 1.* thou shalt be heal'd of all thy Sins and Uncleanness. Not Sinners therefore, but they who are unwilling to repent of their Sins, are debarred this Sacrament.

Fifthly, Meditate, that Christ left this Sacrament unto us as the chief Token and Pledge of his Love, not when we would have made him a King, *John 6. 15.* (which might have seem'd a Requital of Kindness) but when *Judas* and the High Priests were conspiring his Death, (therefore wholly of his meer Favour.) When *Nathan* would shew *David* how entirely the poor Man lov'd his Ewe-Lamb that was kill'd by the rich Man, 'He gave her (saith he) to eat of his own Morsels, and of his own Cup to drink, *2 Sam. 12. 3.* And must not then the Love of Christ to his Church be unspeakable, when he gives her his own Flesh to eat, and his own Blood to drink, for her spiritual and eternal Nourishment? If then there be any Love in thine Heart, take the Cup of Salvation into thy Hand, and pledge his Love with Love again, *Psal. 116. 11.*

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament, then lay aside all Praying, Reading, and all other Cogitations whatsoever, and settle thy Meditations only upon those Holy Actions and Rites which, according to Christ's Institution, are used in and about the Holy Sacrament; for it hath pleas'd God (considering our Weakness) to appoint those Rites as Means, the better to lift up our Minds to the serious Contemplations of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lord's Table, and consecrating them by Prayer, and the Rehearsal of *Christ's Institution*, to be a holy Sacrament of the blessed Body and Blood of Christ, then meditate how God the Father, of his meer Love to Mankind, *set apart* and *seal'd* his *only begotten Son* to be the *all sufficient Means*, and *on'y Mediator*, to redeem us from Sin, and to reconcile us to his *Grace*, and to bring us to his *Glory*.

When thou seest the Minister break the Bread, being bless'd, thou must meditate, that Jesus Christ, the Eternal Son of God, was *put to Death*, and his blessed Soul and Body with the sense of God's Anger) *broken asunder* for thy Sins, as verily as thou now seest the holy Sacrament to be broken before thine Eyes. And withal call to mind the heinousness of thy Sins, and the greatness of God's Hatred against the same, seeing God's Justice could not be satisfied, but by such a Sacrifice.

When the Minister hath bless'd and broken the Sacrament, and is addressing himself to distribute it, then meditate, * *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*, and looketh upon thee, whether thou hast on the † *Wedding-Garment*. Think also that all the holy *a* Angels that attend upon the *Elect* in the Church, and *b* do *d'sire to behold the Celebration of those holy Mysteries*, do observe thy Reverence and Behaviour: Let thy Soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquy unto Christ:

* Mat. 22, 11. † This Wedding-Garment is Righteousness and true Holiness. Rev. 19. 8. Eph. 4. 24. 1 Cor. 11, 10. b 1. Pet. 1. 12.

A sweet Solil quy to be said betwixt the Consecration and Receiving of the Sacrament.

IS it true indeed, that God will dwell c on Earth? behold, the Heaven, and the Heaven of Heavens is not able to contain thee; how much more unable is the Soul of such a sinful Cai:iff as I am to receive thee?

But seeing it is thy blessed Pleasure to come thus to d sup with me, and to e dwell in me, I cannot for Joy but burst out and say, 'What is Man that thou art so mindful of him, and the Son of the Man, that thou visitest him?' What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess that I am in the *Wretchedness* of my Nature: I am, in a word, a carnal Creature, whose very Soul is f sold under sin; a wretched Man, compass'd about with g a body of Death: Yet, Lord, seeing h thou callest, here I come, and seeing thou callest Sinners, I have thrust my self in among the rest; and seeing that thou callest all, with their heaviest Loads, I see no reason why I should stay behind: O Lord, I am sick, and whither should I go, but unto thee, the Physician of my Soul? Thou hast cured many but never didst thou meet with a more miserable Patient; for I am more leprous than *Ge-hazi*, more unclean than *Magdalen*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the true Light of thy Word. My Soul runs with a greater Flux of sin than was the Hemorraidal Issue of Blood: *Mephiosbeth* was not more lame to go than my Soul is:

c 1 Kings 8. 27. d Rev. 3. 20. e John 14. 23. f Rom 7. 14. g Verse 24. h Matt. 9. 13. & 11. 28.

to walk after thee in *Love*: *Jeroboam's* Arm was not more wither'd to strike the *Prophet*, than my Hand is maim'd to relieve the *Poor*: Cure me, O Lord, and thou shalt do as great a Work in curing them all. And tho' I have all their *sins* and *sores*, yet, Lord so *abundant* is thy *Grace*, so great thy *Skill*, that, *if thou wilt*, thou canst with a *Word* forgive the one, and heal the *other*: And why should I doubt of thy Good will, when to save me will cost thee now but one loving smile, who didst shew thy self so willing to redeem me, tho' it should cost thee all thy *Heart Blood*, and now offer'st so graciously unto me the *assured Pledge* of my Redemption by thy *Blood*? *i Who am I, O Lord God?* And what is my *Merit*, that thou hast bought me with so dear a *Price*? 'Tis merely thy *Mercy*, and I, O Lord, am *not worthy of the least of thy Mercies*, much less to be a Partaker of this Holy Sacrament, the greatest *Pledge* of the greatest *Mercy* that ever thou didst bestow upon those *Sons of men* whom thou lovest. How might I, in respect of mine own Unworthiness, cry out for *Fear*, at the sight of thy Holy Sacrament, as the *Philistines* did *l* when they saw the Ark of God come into the *Assembly*! *Woe now unto me a Sinner!* but that thy Angel doth comfort me, as he did the Woman: *m Fear thou not, for I know that thou seekest Jesus which was crucified.* 'Tis thou indeed that my Soul seeketh after: And here thou offer'st thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought herself so much honour'd at thy *n Presence* in the Womb of thy *blessed Mother*, that the Babe sprang in her

i 2 Sam. 7. 18 *k* Gen. 32. 10. *l* 1 Sam. 5, 7
m Matt. 28. 5. *n* Luke 1, 43, 44.

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Belly for Joy, how should my Soul leap within me for Joy, now that thou comest by thy Holy *Sacrament* to dwell in my Heart for ever ! Oh, what an Honour is this, not that the Mother of my Lord, but my Lord himself, should come thus to visit me ! Indeed, Lord, I confess with the faithful *o* Centurion, that ' I am not worthy that thou shouldst come under my Roof ; and, that if thou ' didst but speak the Word only, my Soul should be saved : Yet seeing it hath pleas'd the *Riches* of thy *Grace*, for the better strengthening of my *Weakness*, to seal thy *Mercy* unto me by thy *visible Sign*, as well as by thy *visible Word*, in all thankful Humility my Soul speaks unto thee with the *blessed Virgin* ; p *Behold the Handmaid of the Lord, be it unto me according to thy Word*, q Knock thou, Lord, by thy *Word* and *Sacrament*, at the Door of my Heart, and I will, like the *r Publican*, with both my Fists, knock at my Breast as fast as I can, that thou may'st enter in ; and if the Door will not open fast enough, break it open, O Lord, by thine Almighty Power, and then enter in, and dwell there for ever, that I may have cause, with *Zaccheus*, to acknowledge, that *y* ' this Day Salvation is come into mine House. And cast out of me whatsoever shall be offensive unto thee ; for I resign the whole *Possession* of my Heart unto thy sacred Majesty, entreating, that *I may not live henceforth*, but that *thou may'st live in me, speak in me, walk in me ; and to govern me by thy Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee ; that *finishing my Course* in the Life of Grace, I may afterwards live

o Matt. 8. 8. *p* Luke 1. 38. *q* Rev. 3. 20. *r* Luke 18. 13. *s* Luke 19. 9.

with

with thee for ever in the Kingdom of Glory. Grant this, O Lord Jesus, for the Merits of thy Death and Blood shedding. *Amen.*

When the Minister bringeth towards thee the Bread thus *blessed* and *broken*, and offering it unto thee, bids thee, *take, eat, &c.* then meditate, that *Christ himself* cometh unto thee, and both offereth and giveth indeed unto thy Faith his very Body and Blood, with all the Merits of his *Death* and *Paffion*, to feed thy Soul unto *Eternal Life*, as surely as the Minister offers and gives the outward Signs, that feed the Body unto this temporal Life. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord* is given by Christ himself.

When thou takest the Bread at the Minister's Hand, to eat it, then *rouze up* thy Soul to apprehend Christ by *Faith*, and to apply his *Merits* to heal thy Miseries: Embrace him as sweetly with thy Faith in the Sacrament, as ever Simeon hugged him with his Arms in his Swadling-clouts.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable Torments fully satisfying God's Justice for thy Sins, and strive to be as verily partaker of the *Spiritual Grace*, as of the *Elemental Signs*; for the *Truth* is not absent from the *Sign*: Neither doth Christ deceive, when he saith, *n This is my Body*,

n Christ calls it *his Body*, not the *Sign of his Body*, because this Sacrament was instituted not only to signify, but also to communicate the Spiritual Graces that they represent; and by the *Signs* to draw our Minds to the Graces signified. So *Euthymius* in Matt. 89. *August.* in Pl. 96, speaking in the Person of Christ The Disciples did not eat Christ corporeally and substantially in the First Institution; no more do we, in the Reiteration of the same Supper.

but he giveth himself indeed to every Soul that Spiritually receives him by *Faith*: For as ours is the same Supper which Christ administer'd, so is the same Christ verily present at his own Supper; not by any *Papal Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the *Faithful* unto *Eternal Life*, not by *coming down* out of Heaven unto thee, but by lifting thee up from the Earth unto him; according to that old saying, *Sursum corda*, Lift up your Hearts. And, *where the Carcase is, thither will the Eagles resort*, Matt. 24.

When thou seest the *Wine* brought unto thee, apart from the *Bread*, then remember, that the *Blood of Jesus Christ* was as verily separated from his Body upon the Cross, for the *Remission* of thy sins; and, that this is the *Seal of the New Covenant* which God hath made, to *forgive the Sins of all penitent sinners that believe in the Merits of his blood-shedding*: For the *Wine* is not a *Sacrament* of Christ's Blood contain'd in his Veins, but as it was shed out of his Body upon the Cross, for the *Remission* of the sins of all that $\times$ believe in him.

As thou drinkest the *Wine*, and pourest it out of the Cup into thy Stomach, meditate, and believe, that by the Merits of that Blood which *Christ* shed upon the Cross, all thy Sins are as verily forgiven as thou hast now drank this *Sacramental Wine*, and hast it in thy Stomach. And in the instant of drinking, settle thy Meditation upon *Christ* as he hanged upon the Cross; as if, like *Mary* and *John*, thou didst see him nail'd, and his blood running down his blessed Side, out of the ghastly Wound which the Spear made in his innocent Heart, wishing thy

$\times$ Matr. 26. 28.

Mouth

Mouth closed to his Side, that thou mightest receive that precious Blood before it fell to the *dusty Earth*. And yet the actual *drinking* of that real Blood with thy *Mouth*, would be nothing so y effectual as this *Sacramental drinking* of that Blood *spiritually* by *Faith*.

For one of the *Soldiers* might have drank that, and been still a Reprobate; but whosoever drinketh it *spiritually* by *Faith* in the Sacraments, shall surely have the Remission of his Sins and *Life everlasting*.

As thou feel'st the Sacramental Wine which thou hast drank warming thy cold Stomach, so endeavour to feel the *Holy Ghost* cherishing thy Soul in the joyful Assurance of the Forgiveness of all thy Sins, by the Merits of the Blood of *Christ*. And to this end God giveth every faithful Soul, together with the Sacramental Blood, the *Holy Ghost* to drink: *∵ We are all made to drink in one Spirit*. And so lift up thy Mind from the Contemplation of *Christ*, as he was *crucified upon the Cross*, to consider how he now *a* sits in *Glory at the Right Hand of his Father*, making *b* Intercession for thee, by presenting to his Father the *invaluable Merits* of his Death, which he once suffer'd for thee, to appease his Justice for the Sins which thou dost daily commit against him.

After thou hast eaten and drank both the Bread and Wine, labour that as those *Sacramental Signs* do turn to the Nourishment of thy Body,

y If Remission of Sins and Eternal Life had been appropriated to the drinking of the real Blood, doubtless *John* and *Mary* would have made Means to have drank it. But *John* ascribes to Virtue the believing that it was shed
 ∵ 1 Cor. 22. 13. a Rom. 8. 34, b Heb. 7. 25. & 9. 24
 and

and by the Digestion of *Heat* become *one* with thy Substance; so, by the operation of *Faith* and the *Holy Ghost*, thou may'st become *one* with *Christ*, and *Christ* with thee; and so may'st feel thy * *Communion with Christ* confirm'd and encreas'd daily more and more; That as 'tis impossible to separate the Bread and Wine digested into the Blood and Substance of the *Body*, so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, As the Bread of the Sacrament, tho' con-
fected of *many Grains*, yet makes but one Bread, so
must thou remember, that tho' all the Faithful are
many, yet they are all but *one mystical Body*, where-
of *Christ* is *Head*. And therefore thou must love every
Christian as *thy self*, and a *Member of thy Body*.

Thus far of the Duties to be done at the Receiving
of the Holy Sacrament, call'd *Meditation*.

3. Of the Duties which we are to perform after Re-
ceiving of the holy Communion, call'd *Action*, or
Practice.

THE Duty which we are to perform after the
receiving of the *Lord's Supper* is call'd *Action*
or *Practice*; without which all the rest will mini-
ster unto us no Comfort.

The *Action* consists of two sorts of Duties; first
such as we are to perform in the Church; or else,
after that we are got home.

Those that we are to perform in the Church are
either several, from our own Souls, or else jointly
with the *Congregation*.

The several Duties which thou must perform
from thine own *Soul* are three:

First, Thou must be careful (forasmuch as Christ now dwelleth in thee) to entertain him in a clean Heart, and with pure Affection; for the most Holy will be holy with the Holy: For if *Joseph of Arimathea*, when he had begg'd of *Pilate* his dead Body, to bury it, wrapp'd it in *sweet Odours* and *fine Linnen*, and laid it in a *new Tomb*, how much more should'st thou lodge Christ in a *new Heart*, and perfume his Rooms with the *d Odoriferous Incense* of *Prayers*, and all *pure Affections*! If God requir'd *Moses* to provide a *Pot* of *pure Gold* to keep the *Manna* that fell in the *Wilderness*, what a *pure Heart* should'st thou provide to receive this *Divine manna*, that is *come down from Heaven*!

And as thou camest sorrowing, like *e Joseph* and *Mary* to seek Christ in the *Temple*, so now having there found him in the midst of his Word and Sacraments, be careful with Joy to carry him home with thee, as they did.

And if the Man that found but his lost Sheep *rejoic'd* so much, how canst thou, having found the Saviour of the World, but rejoice much more!

Secondly, Thou must offer the Sacrifice of a private *Thanksgiving* unto God, for this inestimable Grace and Mercy: For as this Action is common unto the whole Church, so 'tis apply'd particularly to every one of the Faithful in the Church; and for this particular Mercy every Soul must joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the Wise-men rejoic'd so much when they saw the Star which conducted them unto Christ, and worship'd him so devoutly when he lay a *Babe* in the manger, and offer'd unto him their *Gold*, *Myrrh*,

d Psal. 18. 26. *e* Luke 2 46. *f* Luke 15. 6.

and

and *Frankincense*, how much more should'st thou rejoice, now thou hast both seen and receiv'd this Sacrament, which guideth thy soul unto him, where he sitteth at the right Hand of his Father in Glory! And thither lifting up thy Heart, adore him, and offer up unto him the *Gold* of a *pure Faith*, the *Myrrh* of a *mortified Heart*, and this (or the like) *sweet Incense* of *Prayer* and *Thanksgiving*.

A Prayer to be said after the Receiving of the Communion.

WHAT shall I render unto thee (O blessed Saviour!) for all these Blessings which thou hast so graciously bestow'd upon my Soul? How can I sufficiently thank thee, when I can scarce express them? Where thou might'st have made me a Beast, thou madest me a Man after thine own Image. When by Sin I had lost both *thine Image* and *myself* thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy Blood again: And now thou hast given unto me thy Seal and Pledge of my *Redemption*; nay, thou hast given thy self unto me, O *blessed Redeemer*! Oh! what an inestimable *Treasure of Riches*, and overflowing *Fountain of Grace*, hath he got who hath gain'd thee? No Man ever touch'd thee by Faith but thou didst heal him by Grace; for thou art the *Author of Salvation*, the Remedy of all Evils, the Medicine of the sick, the Life of the Quick, and the Resurrection of the Dead. Seem'd it a small matter unto thee to appoint thy holy Angels to attend upon so vile a Creature as I am, but that thou would'st enter thy self into my Soul, there to preserve, nourish, and cherish me unto Life everlasting.

If the *Carcase* of the * *dead Prophet* could revive a dead Man that touch'd it, how much more shall the living Body of the *Lord of all Prophets* quicken the Faithful, in whose Heart he dwelleth! And if thou wilt raise my Body at the last *Day* out of the Dust, how much more wilt thou now *revive* my Soul, which thou hast *sanctified* with thy Spirit, and purified with thy Blood! O Lord, what could I more desire, or, what could'st thou more bestow upon me, than to give me thy Body for Meat, thy Blood for Drink, and to lay down thy Soul for the Price of my *Redemption*? Thou, Lord, endur'dst the *Pain*, and I do reap the Profit: I receiv'd Pardon, and thou didst bear the Punishment. Thy Tears were my Bath, thy *Wounds* my Weal, and the Injustice done to thee satisfied for the Judgment which was due to me. Thus by thy *Birth* thou art become my Brother, by thy Death my Ransom, by thy Mercy my Reward, and by thy Sacrament my Nourishment. O Divine Food, by which the Sons of Men are transform'd into the Sons of GOD, so that Man's Nature dieth, and GOD's Nature liveth and ruleth in us? Indeed all Creatures wonder'd that the *Creator* would be inclos'd Nine Months in the *Virgin's Womb*, (tho' her Womb, being replenish'd with the Holy Ghost, was more splendid than the Starry Firmament): But that thou should'st thus humble thy self, to dwell *for ever in my Heart*) which thou found'st more unclean than a Dunghill, 'tis able to make all the Creatures in Heaven and Earth to stand amaz'd. But, seeing it is thy free Grace and meer Pleasure thus to enter and to dwell in my Heart, I would to God that I

* 2 Kings 13. 21.

had so pure a Heart as my Heart could wish, to entertain thee. And who is fit to entertain Christ? Or who, tho' invited, would not chuse with *Mary* rather to kneel at thy Feet, than presume to sit with thee at thy *Table*? Tho' I want 'a pure Heart for thee to dwell in, yet weeping Eyes shall never be wanting to wash thy blessed Feet, and to lament my filthy Sins: And albeit I cannot weep so many Tears as may suffice to wash thy Holy Feet; yet, Lord, it is sufficient that thou hast shed Blood enough to cleanse my sinful Soul. And I am fully (O Lord) assur'd, that all the dainty Fare wherewith the *disdainful Pharisee* entertain'd thee at his Table, did not so much please thee as those *Tears* which *penitent Mary* pour'd out under the Table. I would therefore wish, with *Jeremy*, that *my Head were a Fountain of Tears*, that seeing I can by no means yield sufficient Thanks for thy Love to me, yet I might by continual *Tears* testify my Love unto thee. And tho' no Man is worthy of so infinite a Grace, yet this is my comfort, that *he is worthy whom thou in Favour accountest worthy*. And seeing that now, of thy meer Grace, thou hast counted me (among other thy chosen) worthy of this unspeakable Favour, and seal'd by thy Sacrament the *Assurance* of thy Love, and the Forgiveness of my Sins: O Lord, confirm thy Favour unto thy Servant and say of me as *Isaac* did of *Jacob*, *a I have blessed him, and therefore he shall be blessed*: And that I may say unto thee with *David*, *b Thou, O Lord, hast blessed my Soul, and made it thy House, and it shall be blessed for ever*. And seeing it pleas'd thee

a Gen. 27. 33. *b* 1 Chron. 17. 27.

to *c* 'bless the House of *Obed-Edom*, and all his Household, whilst the Ark of the Lord remain'd in his House, I doubt not but thou wilt much more bless my Soul and Body, and all that do belong unto me, now that it hath pleas'd thy Majesty, of thine own Good will to *enter under my Roof*, and to dwell for ever in *my poor Cottage*. Bless me, O Lord, so that my Sins may wholly be remitted by *thy Blood*, my Conscience sanctified by *thy Spirit*, my Mind enlightened by *thy Truth*, my Heart guided by *thy Spirit*, and my Will in all things subdued to *thy blessed Will and Pleasure*. Bless me with all Graces which *I want*, and encrease in me those good Gifts which thou hast *clearly bestow'd* upon me. And seeing that I hold thee not by the Arms, as *Jacob wrestling*, without me, but inwardly *dwelling by Faith* within me, surely (Lord) *d* 'I will never let thee go unless thou bless me, and give me a *new Name*, a *new Heart*, a *new Spirit*, and *Strength*, by the *Power of God*, to *prevail over Sin and Satan*. And I beseech thee, O Lord, desire not to depart from me, as thou did'st from *Jacob*, because the *Day breaketh*, and thy Grace beginneth to dawn and appear. But I from my Soul humbly, with the *Emanites*, entreat thee, O sweet Jesus! to 'abide with me, because it draweth towards Night; for the Night of Temptation, the Night of Tribulation, yea, my last *long Night of Death approacheth*; O blessed Saviour! stay with me therefore now and ever. And *e* 'if thy Presence go not home with me, carry me not from hence: 'Go with me, and live with me, and let neither Death nor Life separate me from thee: *Drive me from myself*, draw me unto thee: Let me be sick,

c 2 Sam. 6, 11, 12. *d* Gen. 32, 24, &c. *e* Exod. 33. 14. but

but *sound* in thee; and in my weakness let thy strength appear: Let me seem as dead, that thou alone may'st be seen to live in me; so that all my *Members* may be but *Instruments* to act thy *Motions*. *f* Set me as 'a Seal upon thine Heart,' and let thy Zeal be settled upon mine, that I may be out of love with all that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this Favour to sit at thy Table to receive this Sacrament in thy House of Grace, so I may hereafter, thro' thy Mercy, be receiv'd to *eat and drink at thy Table in thy Kingdom of Glory*. And for thy Mercy I do here, with the four Beasts and twenty four Elders, cast my self down before thy Throne of Grace, acknowledging, that it is thou that hast *redeem'd me with thy Blood*, and that 'Salvation cometh only from thee: *And therefore i* unto thee I do yield all Praise and Glory, and Wisdom, and Thanks, and Honour, and Power, and Might, and Majesty, O my Lord and my God, for evermore. Amen.'

Thirdly, Seeing Christ hath sacrificed himself for thee, (and all that thou canst give is too little) therefore thou must offer thyself to be a *k* 'living, holy, and acceptable Sacrifice unto God, by serving him in *l* Righteousness and Holiness all thy Days. Thus Tertullian witnesseth, that in his time a Christian was known from another Man, only by the Holiness and Uprightness of his Life.

f Cant 8, 6. *g* Luke 22. 40. *h* Rev. 5. 9. *i* Chap. 7
10, 11, 12. *k* Rom. 12. 1. *l* Luke 1. 75.

2. *Of the Duties which we are to do after the Communion, jointly with the Congregation.*

THE Duties to be perform'd jointly with the Church, are three: First *Publick Thanksgiving*, both by *Prayers* and * *singing of Psalms*: Thus Christ himself and his Apostles did. Secondly, *Joyning with the Church* *a* in giving (every Man according to his Ability) towards the *Relief of the Poor*. This was the manner of the *Primitive Churches*, to make *Collections* and *Love-Feasts* after the *Lord's Supper*, for the Relief of the poor Christians. Thirdly, when Thanks and Praise is ended, then with all Reverence to stand up and receive the *Blessing of God*, by the Mouth of his *Minister*, and to receive it as if thou didst hear *God himself* pronouncing it unto thee from Heaven; for by *their Blessing God doth a bless his People*.

Thus far of the Duties to be practis'd in the Church.

The Duties which thou art to practise after that thou art departed *home* are three: First to *observe diligently* whether thou hast *truly receiv'd Christ* in the Sacrament; which thou may'st thus easily perceive: For seeing *b his Flesh is Meat indeed*, and *his Blood is Drink indeed*, and that he is so full of *Grace*, that no Man ever touch'd him by Faith, but he receiv'd *Vertue* from him, it cannot possibly be that if thou hast *eaten his Flesh*, and *drank his Blood*, but thou shalt receive Grace and Power to be cleans'd

* Matt. 26. 30. which is probable to have been the 123 Psalm. *a* 1 Cor. 16. 1. Rom. 15. 25. *b* Num. 6. 23, 27. *c* John 6. 55.

from thy Sins and Filthiness: For if the * *Hæmorrhoe* that did but touch his *Garment* had her *bloody Issue*, that continued so long, forthwith stanch'd, how much more will the *bloody Issue of thy Sins* be stanch'd, if thou then hast truly eaten and drank the *very Flesh and Blood of Christ*! But if thy Issue still runneth, thou may'st justly suspect thou hast never yet truly touch'd *Christ*.

Secondly, Seeing thou hast now reconcil'd thy self to God, and renew'd thy Covenant, and vow'd newness and amendment of Life, thou must therefore have a special care that thou dost not yield to commit thy former Sins any more; knowing, that the † *unclean Spirit*, if ever he can get into thy Soul again after that is swept and garnish'd, he will enter forcible possession with seven other 'Devil's worse than himself, so that the end of that Man shall be worse than his beginning.' Be ye not therefore like the Dog ‡ 'that returns to his Vomit, or the wash'd Sow that walloweth in the Mire again: And return not to thy Malice, like to the *Adder*, who laying aside her *Poison* while she drinks, takes it up again when she hath done. But when either the Devil or thy Flesh shall offer to tempt, and move thee to relapse into thy former Sins, answer them as the Spouse doth in the *Canticles* (a) I have put off my Coat (off my former Corruption) 'how shall I put it on? I have wash'd my Feet? how shall I defile them again?

Lastly, If ever thou hast found either Joy or Comfort in receiving the Holy Sacrament, let it appear by the *eager Desire* of receiving it often

* Mark 5. 29. † Matt. 12. 43, &c. ‡ 2 Pet. 2. 22
(a) Cant. 5. 3.

again: For the *Body of Christ*, as it was *b* anointed with the Oil of Gladness above his Fellows, so doth it yield a sweeter savour than all the Ointments of the World, the *fragrant smell* whereof allureth all Souls who ever once tasted the sweetness thereof, ever after to desire oftner to taste thereof again: *c* ' Because of the savour of thy good Ointments, therefore do the Virgins love thee. *d* O taste therefore often, and see how good the Lord is, saith David. This is the *Commandment of Christ* himself, *Do this in Remembrance of me*; and in doing this thou shalt shew thy self best mindful and thankful for his Death; for 'as oft as thou shalt eat this Bread, and drink this Cup, ye shall shew the Lord's Death until he come: And let this be the chief End whereunto both thy Receiving and Living tendeth, that thou may'st be a holy Christian, *e* ' zealous of good Works, purged from Sin, to live soberly, righteously, and godly in this present World; that thou may'st be acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.

Thus far of the Manner of glorifying God in thy Life.

Now followeth the Practice of Piety in glorifying God in the time of Sicknes, and when thou art call'd to die in the Lord.

AS soon as thou perceivest thy self to be visited with any Sicknes, meditate with thy self,
 1. That *f* Misery cometh not forth of the Dust, neither doth Affliction spring out of the Earth. Sick-

b Psal. 45. 7. Heb. 1. 6. *c* Cant, 1. 3. *d* Psal. 34. 8. *e* Tit. 2. 12, 14. *f* Job 5. 6.

nels comes not by Hap or Chance (as the *h Philistines* suppos'd that their *Mice* and *Emrods* came but from Man's Wickedness, which as *Sparkles breaketh out*. 'Man suffereth (saith *i Jeremy* for his Sins. Fools (saith *k David*) by reason of their Transgressions, and because of their Iniquities, are afflicted. As therefore Solomon advis'd a Man to carry himself towards an Earthly Prince, *l* 'If the Spirit of him that ruleth rise up against thee, leave not thy Place; for Gentleness pacifieth great Sins;' so counsel I thee to deal with the *Prince of Princes*. If the Spirit of him that ruleth Heaven and Earth rise up against thee, let not thy Heart despair, for Repentance pacifieth great Sins; and *m* 'whoſeever returneth in his Affliction to the Lord God of *Israel*. and seeks him, he will be found of him.'

2. *n* Shut to thy Chamber-door, *o* 'Examine thine own Heart upon thy Bed; *p* Search and try thy ways, search as diligently for thy capital Sin as *q Joshua* did for *Achan*, till thou findest it; for albeit God, when he beginneth to chasten his Children, hath respect to all their Sins, yet when his Anger is incens'd, he chiefly taketh occasion to chasten, and enter with them into Judgment, for some one grievous Sin wherein they have liv'd without Repentance.

3. When thou hast thus consider'd all thy Sins, put thy self before the Judgment seat of God, as a Felon or Murderer standing at the Bar of an earthly Judge, and with Grief and Sorrow of Heart *confess* unto God all thy known Sins, especially thy

b 1 Sam. 6. 9. *i* Lam. 3. 39. *k* Psal. 107. 17. / *Ecclef.* 10. 4. *m* 2 Chron. 13. 4 *n* Matt, 6. 6. *o* Psal. 4. 4. *p* Lam. 3. 40 *q* Joshua 7. 16, &c.

capital

capital Offences, wherewith God is chiefly displeased: Lay them open, with all the Circumstances of the Time, Place, and Manner how they were committed, as may most serve to aggravate the *heinousness* of thy Sins, and to shew the *Contrition* of thy Heart for the same. Lift up thine Hand, and acknowledge thy self, before the righteous Judge of Heaven and Earth, guilty of eternal Death and Damnation for those thy heinous Sins and Transgressions: And having thus accus'd and judg'd thy self, cast down thy self before the *q Footstool* of his *Throne of Grace*, assuring thy self, that whatsoever the *r Kings of Israel* be, yet the God of *Israel* is a merciful God: And cry unto him from a penitent and faithful Heart, for Mercy and Forgiveness, as eagerly and earnestly as ever thou knew'st a Malefactor, being to receive his Sentence, crying unto the Judge for Favour and Pardon, vowing amendment of Life, and by the assistance of his Grace) never to commit the like Sin any more. All which thou may'st do in these or the like Words:

A Prayer when one begins to be sick.

O Most Righteous Judge, yet in Jesus Christ my gracious Father, I wretched Sinner do here return unto thee, (tho' driven with Pain and Sicknes) like the *Prodigal Child* with Want and Hunger. I acknowledge that this Sickness and Pain come not by blind Chance or Fortune, but by thy Divine Providence and special Appointment. It is the stroke of thy heavy Hand, which my Sins have

q Psal. 99. 5. *Heb.* 4. 16. *r* *1 Kings* 20. 31.

justly

justly deserv'd, and * the things that I fear'd are now fallen upon me : Yet I do well perceive, that † *in Wrath thou remembrest Mercy*, when I consider how many and how heinous are my Sins, and how few and easy are thy Corrections. Thou might'st have stricken me with some fearful and sudden Death, whereby I should not have had either Time or Space to have call'd upon thee for Grace and Mercy, and so I should have perish'd in my Sins, and have been for ever condemn'd in Hell.

—But thou, O Lord, visitest me with such a Fatherly Chastisement as thou usest to visit thy dearest Children whom thou best lovest, giving me (by this Sickness) both Warning and Time to repent, and sue unto thee for Grace and Pardon. I take not therefore, O Lord, this thy Visitation as any sign of thy Wrath or Hatred, but as an assured pledge and token of thy Favour and Loving-kindness, whereby thou dost with thy temporal Judgments draw me to ‡ ‘judge of my self, and to repent of my wicked Life, that I should not be condemn'd with the Godless and unrepenting World; for thy holy Word assures me, that a ‘whom thou lovest thou thus chastenest; and that, thou scourgest every Son that thou receivest; that as I endure thy chastening, thou offer'st thy self unto me as unto a Son; and, that all that continue in Sin, and yet escape without Correction, (whereof all thy Children are partakers) are Bastards, and not Sons; and, that thou chastenest me for my profit, that I may be a partaker of thy Holiness.’ O Lord, how full of Goodness is thy Nature, that thou hast dealt with me so graciously in

* Job 3. 25. † Hab. 3. 2 ‡ 1 Cor. 11. 13. a Heb. 12. 6. 7. &c.

the time of my Health and Prosperity; and now being provok'd by my Sins and Unthankfulness, hast such fatherly and profitable Ends in inflicting upon me this Sickness and Correction!

I confess, Lord, that thou dost justly afflict my Body with Sickness, for my Soul was sick before of a long Prosperity, and surfeited with Ease, Peace, Plenty, and Fulness of Bread. And now, O Lord, I lament and mourn for my Sins; *b* ' I acknowledge my wickedness, and mine Iniquities are always in my sight. Oh, what a wretched Sinner am I, void of all Goodness by Nature, and full of Evil by sinful Custom. Oh, what a world of Sin have I committed against thee, whilst thy long-sufferance expected my Conversion, and thy Blessings woo'd me to Repentance! Yet, O my God, seeing it is *thy Property* more to respect the Goodness of thine own Nature, than the Deserts of Sinners, I beseech thee, O Father, for thy Son Jesus Christ's sake, and for the Merits of that all saving Death which he hath voluntarily suffer'd for all which believe in him, *c* ' Have Mercy upon me, according to the multitude of thy Mercies: Turn thy Face away from my Sins, and blot out all mine Iniquities: *d* Cast me not out of thy Presence, *e* neither reward me according to my Deserts;' for if thou dost reject me, who will receive me? or, Who will succour me, if thou dost forsake me? *f* ' But thou, O Lord, art the helper of the helpless, and in thee the Fatherless findeth Mercy: For tho' *my* Sins be exceeding great, yet *thy Mercy*: O Lord, far exceeds them all: Neither can I commit so many as *thy Grace*

b Psal 51. 3. *c* Verse 1. *d* Verse 11. *e* Psal. 28. 4. *f* Hosea 14. 3.

can remit and pardon. Wash therefore, O Christ, my Sins with the Virtue of *thy precious Blood*, especially those Sins which from a penitent Heart I have confess'd unto thee: But chiefly, O Lord, for Christ's sake forgive me. *g* And seeing that of thy Love thou didst lay down *thy Life* for my Ransom, when I was thine Enemy, oh! save now the Price of thine own Blood, when it shall cost thee but a *smile* upon me, or a gracious *appearance* in thy Father's Sight in my behalf: Reconcile me once again, O merciful Mediator, unto *thy Father*: For tho' there be nothing in me that can please him, yet I know that in thee, and for thy sake, He is *h* well pleas'd with all whom thou acceptest and lovest. And if it be thy blessed Will, remove this Sickness from me, and restore me to my former Health again, that I may live longer to set forth *thy Glory*, and to be a Comfort to my Friends, who depend upon me, and to procure to my self a more settled Assurance of that *Heavenly Inheritance* which thou hast prepared for me: And then, Lord, thou shalt see how religiously and wisely I shall *i redeem the time* which heretofore I have so lewdly and prophanelly spent.

And to the end that I may the sooner and the easier be deliver'd from this Pain and Sickness, direct me, O Lord, I beseech thee, by *thy Divine Providence*, to such a *Physician* and *Helper*, as that (by *thy Blessing* upon the Means) I may recover my former Health and Welfare again. And, good Lord, vouchsafe that as thou hast sent this

g Here name that Sin which most troubleth thy Conscience. *h* Matt. 3. 17. *i* Eph. 5. 16.

Sickness unto me, so thou would'st likewise be pleased to send thy *Ho'y Spirit* into my Heart, whereby this present Sickness *may* be sanctified unto me, that I *may* use it as thy School, wherein I *may* learn to know the greatness of my *Misery*, and the riches of thy *mercy*; that I *may* be so humbled at the one, that I despair not of the other; and that I *may* so renounce all confidence of Help in *my self*, or in any other Creature, that I may *only* put the whole Rest of my Salvation in *thy* all sufficient Merits. And forasmuch as thou know'st, Lord, how weak a Vessel I am, full of Frailty and Imperfections; and, that by Nature I am *angry* and *froward* under every Cross and Affliction; O Lord, who art the *k Giver of all good Gifts*, arm me with Patience to endure *thy* blessed Will and Pleasure, and of thy Mercy I lay no more upon me than I shall be able to endure and suffer. Give me Grace to behave my self in all Patience, Love, and Meekness, unto those that shall come and visit me, that I may thankfully receive, and willingly embrace, all good Councils and Consolations from them; and that *they may* likewise see in me such a good Example of *Patience*, and hear from me such godly Lessons of *Comfort*, as *may* be Arguments of my Christian-Faith and Profession, and Instructions unto them how to behave themselves when it shall please thee to visit them with the like Affliction of Sickness, I know, O Lord, I have deserv'd to die, and I desire not longer to live, than to amend my wicked Life, and in some better measure to set forth thy *Glory*. Therefore, O Father, if it be *thy* blessed Will, restore me to Health again, and grant me a

k Jam. 1. 17. John 3. 27. 1 Cor. 10. 13.

longer

longer Life: But if thou hast, according to *thy* eternal Decree, appointed by this Sickness to call for me out of this transitory Life, I resign my self *into thy Hands* and holy Pleasure; *m Thy blessed Will be done*, whether it be *by Life* or *by Death*: Only I beseech thee of thy Mercy forgive me all my Sins, and prepare my poor Soul, that by a true *Faith* and unfeigned *Repentance* she may be *ready* against the Time that thou shalt call for her out of my sick and sinful Body. *n* O Heavenly Father, who art *the Hearer of Prayers*, *hear thou in Heaven this my Prayer*, and in this Extremity grant me these Requests; not for any Worthiness that is in me, but for the Merits of thy beloved Son *Jesus*, my only Saviour and Mediator, for whose sake thou hast promis'd to hear us, and to grant *n whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own Words, I conclude this my imperfect Prayer, saying, *Our Father, which art in Heaven, hallow'd be thy Name, &c.*

Having thus reconcil'd thy self unto God in *Christ*,

1. Let thy next Care be to *set thy House in Order*, as *Esay* advis'd * *King Hezekiah*, making thy *Last-Will* and *Testament*, (if it be not already made;) if it be made then *peruse* it, *confirm* it, and for avoiding all Doubts and Contention; *publish* it before Witnesses, that (if God call for thee out of this Life) it may stand in force and unalterable, as thy *Last-Will* and *Testament*, and so deliver it, *lock'd* or *seal'd* up in some *Box*, to the keeping of a faithful *Friend*, in the presence of honest Witnesses.

m Psal. 31. 5. *n* Psal. 65. 2, 1 Kin. 8. 39. *o* John 16. 23. * Isa. 31. 1.

2. But, in making thy *Testament*, take a religious *Divine's* Advice how to bestow thy *Benevolence*; and some *honest Lawyer's* Counsel, to continue it according to *Law*.

Dispatch this before thy *Sickness* doth *encrease*, and thy *Memory* *decay*; lest otherwise thy *Testament* prove a *dotement*, and so be another Man's *Fancy*, rather than thy *Will*.

3. To prevent many *Inconveniencies*, let me recommend to thy *Discretion* two things.

1. If God hath bless'd thee with any competent state of *Wealth*, make thy *Will* in thy *Health* time; it will neither put thee *further* from thy *Goods*, nor hasten thee *sooner* to thy *Death*; but it will be a greater *Ease* to thy *Mind*, in freeing thee from a great *Trouble* when thou shalt have most need of *Quiet*: For when thy *House* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose thy *Journey* towards God.

2. If thou hast *Children*, give to every one of them a *Portion* according to thy *Ability*, in thy *lifetime*, that thy *Life* may seem an *Ease*, and not a *Yoke* unto them: Yet so give, as that thy *Children* may still be beholden unto thee, and not thou unto them: But if thou keep'st all in thy hands whilst thou livest, *they* may thank *Death*, and not *thee*, for the *Portion* that thou leavest them. If thou hast no *Children*, and the Lord hath bless'd thee with a great *Portion* of the *Goods* of this *World*, and if thou meanest to bestow them upon *any charitable* or *pious* Uses, put not over that *good Work* to the *Trust* of Others, - seeing thou see'st how most of other Mens *Executors* prove almost *Executioners*: And if *Friends* be so *unfaithful* in a Man's *Life*, how much greater *Cause* hast thou to distrust their

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Fidelity after *thy Death*? Lamentable Experience sheweth how many dead *Mens Wills* have of late either been quite *conceal'd*, utterly *overthrown*, or by Cavils and Quirks of Law *frustrated* or *alter'd*, whereas by the *Law of God* the Will of the Dead should not be * *violated*, but all his godly intentions conscionably perform'd and fulfill'd, as in the sight of God, who in the *Day of the Resurrection* will be a † *just Judge* both of the *Quick* and *Dead*. And if *any thing* should hap in his Will to be *ambiguous* or *doubtful*, it should be construed as it might come nearest to the Honour of God, and the *honest Intention of the Testator*. But let the *Vengeance* due to such Unchristian Deeds* light on the *Actors* that do them, not on the *Kingdom* wherein they are suffer'd to be done: And let other *rich Men* be warn'd by such wretched *Examples*, not so to marry their Minds to their *Money*, as that they will do *no good* with their *Goods* till Death divorceth them. Considering therefore the *shortness* of thine own *Life*, and the *uncertainty of others just Dealing* after thy *Death*, in these *unjust Days* let me advise thee (whom GOD hath blessed with *Ability*, and an *Intent* to do good) to become in *thy life time* thine own *Administrator*: Make thine own *Hands* thine *Executors*, and thine own *Eyes* thine *Overseers*: Cause thy *Lanthorn* to give her *Light* before thee, and not behind thee; and give *God the Glory*, and thou shalt receive of him in *due time the f Reward*, which of his Grace and Mercy he hath promis'd to *thy good Works*.

* Gal. 3. 15. Heb. 9. 17. † 2 Cor. 5. 10. Eccles 12. 14. Rom. 2. 15. 1 Cor. 4. 5.

e Gal. 6. 9. f Matt. 10. 42. Mark 9. 41, &c. Luke

4. Having

4. Having thus set *thy House* and *Soul* in order, (if the *g* determin'd number of *thy Days* be not expir'd) God will either have *Mercy* upon thee, and say, *b Spare him* (O killing Malady!) *that he go not down into the Pit, for I have receiv'd a Reconciliation*: Or else his *Fatherly Providence* will direct thee to such a *Physician*, and to such *i Means*, as that by his Blessing upon their *Endeavours*) thou shalt recover, and be restor'd to thy former Health again: But in any wise take heed that thou, nor none for thee, send unto *Sorcerers, Wizards, Charmers, or Enchanters* for help; for this were to leave *the God of Israel*, and to go to *k Baalzebub*, the god of *Ekron*, for help, as did wicked *Abaziah*, and to break *thy Vow* which thou hast made with the blessed *Trinity* in thy Baptism; and be sure that God will never give a Blessing to those Means which he hath accursed; but if he permit *Satan* to *l cure thy Body*, fear least it tend to the *Damnation of thy Soul*. Thou art *m* tried, beware.

5. When thou hast sent for the *Physician*, take heed that thou put not *thy Trust* rather in the *Physician* than in thy Lord, as *Asa* did, of whom it is said, that *he sought not to n the Lord in his Disease, but to the Physician*; which is a kind of *Idolatry* that will encrease the Lord's Anger, and make the *Physick* receiv'd ineffectual. Use therefore the *Physician* as God's *Instrument*, and *Physick* as God's

14. 4. & 18. 22. 1 Cor. 5, 58. Rev. 14. 13. g Job 14
5. b Job 3 34 i 2 Kings 20. 7. & 5. 7, 8, 10. John
9, 7. k 2 Kings 1, 2, 3. l Levit. 20. 6. Deut. 18,
10, &c. m Deut. 13 3. n 2 Chron. 16. 12.

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Means. And seeing 'tis not lawful without Prayer to use ordinary Food, 1 *Tim.* 4. 4. much less extraordinary Physick (whose good Effects depends upon the Blessing of God) before thou takest thy Physick, o pray therefore heartily unto God to bless it unto thy use, in these or the like Words.

A Prayer before taking of Physick.

O Merciful Father, who art the *Lord of Health* and of *Sickness*, of *Life* and of *Death*, who *p killest and makest alive*, who *bringest down to the Grave*, and *raiseest up again*; I come unto thee as the only *Physician*, who canst cure my Soul from Sin, and my *Body* from Sickness: I desire neither Life nor Death, but refer my self to thy most holy Will: For *q* 'tho' we must needs die, and being dead, our Lives are like Water spilt on the Ground, which cannot be gather'd up again,' yet hath thy gracious Providence (whilst Life remaineth) appointed Means which thou wilt have thy Children to use, and (by the lawful use thereof) to expect thy Blessing upon thine own Means, to the curing of their Sickness, and restitution of their Health. And now, O Lord, in this *my Necessity* I have, according to thine Ordinance, sent for thy Servant (the Physician) who hath prepar'd for me this Physick which I receive as Means sent from *thy Fatherly Hand*: I beseech thee therefore, that as by thy Blessing on a *lump of dry Figs* thou did'st heal *Hezekiah's Sore*. that he recover'd; and by *seven times washing* in the *f River of Jordan* did cleanse *Haaman* the

o Jer. 8. 22. p 1 Sam. 2. 6. q 2 Sam. 14. 14. r Isa 38. 21, f 2 Kings 25. 14.

Syrian

Syrian Prince of his leprosy, and did'st restore the man that was blind from his Birth, *t* by *anointing his Eyes with Clay and Spittle*, and sending him to wash in the Pool of *Siloam*, and by touching the Hand of *Peter's Wife's Mother*, didst cure her of the Fever; and did'st restore the Woman that *u* touch'd the hem of thy Garment, from her bloody issue; so it would please thee, of thine infinite Goodness and Mercy, to sanctify this Physick to my use, and to give such a Blessing unto it, that it may (if it be thy will and Pleasure) remove this *my Sickness and Pain*, and restore me to Health and Strength again. But if the Number of those Days which thou hast *x* appointed for me to live in this Vale of Misery be at an end, that thou hast sent this Sickness, as thy Messenger, to call me out of this mortal life; then, Lord, *let thy blessed Will be done*, for I submit my Will to thy most holy Pleasure: Only, I beseech thee, encrease my Faith and Patience; and let thy Grace and Mercy be never wanting unto me, but in the midst of all Extremities assist me with thy Holy Spirit, that I may willingly and cheerfully resign up my Soul (the Price of thine *own Blood*) into thy most *gracious Hands and Custody*. Grant this, O Father, for *Jesus Christ's* sake; to whom, with Thee and the Holy Ghost, be all Honour and Glory, both now and evermore. *Amen.*

Meditations for the Sick.

WHilst thy Sickness remaineth, use often (for thy comfort) these *Meditations*, taken from the *Ends*, wherefore God sendeth Afflictions to his Children. Those are *Ten*.

t John 9. 6. 7. Mark 8. 15. *u* Matt. 9. 20, &c.
x Job 14. 5.

I. That

1. That by Afflictions God may not only † correct our Sins past, but also work in us a deeper loathing of our natural Corruption, and so prevent us from falling into many other Sins, which otherwise we would commit; like a good *Father*, who suffers his tender *Babe* to scorch his Finger in a Candle, that he may the rather learn to beware of falling into a *greater Fire*: So that the *Child of God* may say with *David*, *a* 'It is good for me that I have been afflicted that I may learn thy Statutes; for *b* before I was afflicted I went astray, but now I keep thy Word.' And indeed (saith *St. Paul*) *c* 'We are chasten'd of the Lord, because we should not be condemn'd with the World.' With *one Cross* GOD maketh *two Cures*; the *Chastisement* of Sins past and the *Prevention* of Sin to come. For tho' the *Eternal Punishment* of Sin (as it proceedeth from Justice) is fully pardon'd in the *Sacrifice* of Christ yet we are not (without serious judging of our selves) exempted from the *Temporal Chastisement* of Sin; for this proceedeth *only* from the Love of God, for our good. And this is the Reason that when *Nathan* told *David* from the Lord, *that his Sins were forgiven*, yet that *the d Sword* (of Chastisement) *should not depart from his House*, and that *e his Child should surely die*: For God, like a skilful Physician, seeing the *Soul* to be *poysen'd* with the *settling* of Sin; and knowing that the *Reigning* of the *Flesh* will prove the *Ruin* of the *Spirit*, ministereth the bitter Pill of Affliction, whereby the *Relicks* of Sin are purg'd, and the *Soul* more soundly cured; the *Flesh* is subdued, and the *Spirit*

† Job 14. 5. *a* Psal. 1. 19. 71. *b* Verse 67. *c* 1 Cor. 11. 32. *d* 2 Sam. 12. 10. *e* Verse 14.

is sanctified. Oh the *Odioufness* of Sin, which causeth God to *chasten so severely* his Children, whom otherwise he loveth so dearly !

2. God sendeth Affliction to seal unto us our *Adoption* : f ⁴ For every Child whom God loveth he correcteth ; and he is a Bastard that is not corrected. Yea, it is a sure Note, that where God seeth Sin, and *smites* not, there he *detests* and *loves* not : Therefore it is said, that he suffer'd the wicked Sons of *Eli* to g ⁴ continue in their Sins without Correction, because the Lord would slay them. On the other side, there is no *surer* Token of God's *Fatherly Love* and *Care*, than to be corrected with some *Cross*, as oft as we commit any sinful *Crime* : *Affliction* therefore is a Seal of *Adoption*, no Sign of *Reprobation* ; for the purest *Corn* is cleanest fanned ; the finest *Gold* is oftenst try'd, and the sweetest *Grape* is hardest press'd, and the truest *Christian* heaviest cross'd.

3. GOD sendeth Affliction to *wean* our Hearts from too much loving this *World* and worldly Vanities, and to cause us the more earnestly to desire and long for *Eternal Life* : For as the Children of *Israel* (had they not been ill entreated in *Egypt*) would never have been so willing to go towards *Canaan*, so (were it not for the Crosses and Afflictions of this Life) God's Children would not so heartily long for, and willingly desire, the Kingdom of *Heaven*. For we see many *Epicures*, that would be content to forego Heaven on Condition, that they might still enjoy their earthly Pleasures ; and (having

f Heb. 12, 6, 7, 8. g 1 Sam. 2. 5.

never tasted the Joys of a better) how loth are they to depart this Life! whereas the *b* Apostle (that saw Heaven's Glory) tells us, that there is no more comparifon betwixt the Joys of *Eternal Life*, and the *Pleasures of this World*, than there is betwixt the *filthieft Dung* and the *pleafanteft Meat*, or betwixt the *ftinking'ft c Dunghill* and the *faireft Bedchamber*. As therefore a loving Nurse puts *Wormwood* or *Mustard* on the Breast, to make the Child the rather to forfake the Dug, fo God mixeth fometimes Affliction with the Pleasures and Prosperity of this Life, left (like the *Children of this Generation*) they fhould forget God, and fall into too much Love of this prefent evil World, and fo by *Riches* grow proud, by *Fame* insolent, by *Liberty* wanton, and *d fpuen with their Heel againft the Lord when they wax fat*: For if God's Children love the World fo well when (like a curs'd *Stepmother*) ſhe miſuſes and ſtrikes us, how ſhould we love this *Harlot* if ſhe ſmiled upon us, and ſtroak'd us, as ſhe doth her own *worldly Brats*! Thus doth God (like a wife and loving Father) *embitter* with *Croſſes* the Pleasures of this Life to his Children, that finding in this earthly ſtate no *true* and *permanent Joys*, they might ſigh and long for *Eternal Life*, where *firm* and ever-laſting *Joys* are only to be found.

4. By Affliction and Sickneſs God exerciſeth his *Children*, and the Graces which he beſtoweth upon them. He refineth and tryeth their *Faith*, as the *Goldſmith* doth his *Gold* in the *e Furnace*, to make it ſhine more gliftering and bright: He ſtirreth us up to *pray* more diligently and zealouſly, and prov-

b 2 Cor. 12. 4. *c* Phil. 3. 8. *d* Deut. 32, 15.

e 1 Pet. 1. 7.

eth what *Patience* we have learnt all this while in his *School*. The like Experience he maketh of our *Hope, Love*, and all the rest of our *Christian Virtues*, which without this Trial would *rust*, like Iron unexercis'd, or corrupt like standing *Waters*, that either have no *current*, or else are not *poured from Vessel to Vessel*, whose *Taste* remaineth, and whose *Scent* is not chang'd: And rather than a Man should keep still the *scent* of his corrupt Nature to *Damnation*, who would not wish to be chang'd from State to State, by *Crosses* and *Sickness*, to *Salvation*? For as the *Camomile* which is trodden groweth best, and smelleth most fragrant; and as the *Fish* is *sweetest* that lives in the *saltest Waters*; so those *Souls* are most precious unto Christ who are most exercis'd and afflicted with his Cross.

5. God sendeth Afflictions, to demonstrate unto the World the *trueness* of his Children's Love and Service. Every *Hypocrite* will serve God whilst he prospereth and *blesteth* him, as the *Devil* falsely accus'd *g Job* to have done; but who (save his loving Child) will love and serve him in *Adversity*, when God seemeth to be *angry* and *displeas'd with him*? Yea, and cleave unto him most inseparably, when he seemeth (with the *greatest Frown* and *Disgrace*) to reject a Man, and to cast him out of his favour; yea, when he seemeth to *wound and kill* as an Enemy? Yea, then to say with *Job*, *h Tho' thou, Lord, kill me, yet will I put my Trust in thee*. The loving and the serving of God, and trusting in his Mercy in the time of our *Correction* and *Misery*, is the *truest Note* of an unfeigned *Child* and *Servant of the Lord*.

f Jer. 48. 11. g Job 1. 9, 10. h Job 13. 15.

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6. Sanctified Afflictions is a singular help to *fur-*
ther our true Conversion, and to drive us home by
Repentance to our Heavenly Father. *In their Af-*
liction (saith the Lord) *they will seek me diligently.*
Egypt's Burdens made *k Israel* cry unto God:
David's Troubles made him pray: *m Heze-*
kiah's Sickness made him to *weep*; and Misery drove
the *n Prodigal Child* to return and sue for his Fa-
ther's Grace and Mercy. Yea, we read of many in
the Gospel, that by *Sicknesses* and *Afflictions* were
driven to come unto Christ, who, if they had had
Health and *Prosperity*, as others, would have (like
others) neglected or contemn'd their Saviour, and
never have sought unto him for his saving *Health*
and *Grace*: For, as the *Ark of Noah*, the higher it
was toss'd with the *Flood*, the nearer it mounted to
wards *Heaven*; so the *sanctified Soul*, the more 'tis
exercis'd with *Affliction*, the nearer 'tis lifted to-
wards God. O blessed is that *Cross* that draweth a
Sinner to come (upon the Knees of his Heart)
unto *Christ*, to confess his own Misery, and to im-
plore his endless Mercy! O blessed, ever blessed, be
that *Christ*, that never refuseth the Sinner that
cometh unto him, tho' Weather-driven by Affliction
and Misery.

7. Affliction worketh in us *Pity* and *Compassion*
towards our *Fellow-Brathren* that be in Distress and
Misery, whereby we learn to have a *o Fellow feel-*
ing of their Calamities, and to condole their Estate
as if we suffer'd with them: And for this Cause
Christ himself would suffer, *p* and be tempted in

i Hosea 5. 15. k Exod. 3. 7. l Psal. 86. 7. m Isa. 38
2, 3. n Luke 15. 26 &c. o Heb. 13. 3. p Heb. 4. 15
& 2. 18. & 5. 8, 9.

all things like unto us, (Sin only excepted) that he might be a merciful High Priest, touch'd with the feeling of our Infirmities: For none can so heartily bemoan the Misery of another, as he who first suffer'd himself the same Affliction. Hereupon a Sinner in Misery may boldly say unto Christ,

Non ignore mali, miseris succurrito Christe.

*Our Frailty sith, O Christ, thou didst perceive,
Condele our State, who still in Frailty cleave.*

8. God useth our Sickneses and Afflictions as Means and Examples both to manifest unto others the *Faith* and *Virtues* which he hath bestow'd upon us; as also to strengthen *those* who have not receiv'd so great a measure of *Faith* as we. For there can be no greater Encouragement to a weak *Christian*, than to behold a true Professor (in the extreamest Sicknes of his *Body*) supported with greater Patience and Consolation in his *Soul*; and the comfortable and blessed Departure of such a Man will arm him against the fear of Death, and assure him, that 'the Hope of the Godly is a far more precious thing than that Flesh and Blood can understand, or mortal Eyes behold in this Vale of Misery: And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endur'd such Afflictions and Calamities before us; the greatness of the Miseries and Crosses which oft times we endure, would make us doubt whether we be the Children of God or no. And to this purpose St. *James* saith, 'God made *Job* and the Prophets an Example of suffering Adversity, and of long Patience.'

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9. By * Afflictions God made us conformable to the Image of Christ his Son, who being the *b* ' Captain of our Salvation, was made perfect thro' Sufferings: And therefore he first bare the *Cross* in *Shame*, before he was *c* Crown'd with *Glory*, and did first taste the *d* Gall before he did eat the *e* Honey-comb; and was first derided *King of the Jews*, by the Soldiers in the High-Priest's Hall, before he was saluted *f* *King of Glory* by the Angels in his Father's Court. And the more lively our Heavenly Father shall perceive the Image of his natural Son to appear in us, the better he will love us; and when we have for a time bore his Likeness in his Sufferings, and *g* fought, and *h* overcome, we shall be crown'd by Christ, and with Christ sit on his Throne, and of Christ receive the *i* precious white Stone and Morning-Star, that shall make us *k* ' shine like Christ for ever in his Glory.'

10. Lastly, That the Godly may be humbled in respect of their own State and Misery, and God glorified by delivering them out of their Troubles and Afflictions, when they call upon him for his Help and Succour: For tho' there be no Man so pure, but if the Lord will straitly *l* mark Iniquities, he shall find in him a just Cause to punish him for his Sin, yet the Lord in Mercy doth not always in the Affliction of his Children, respect their Sins, but sometimes layeth Afflictions and Crosses upon them for his Glory's sake. Thus our Saviour Christ told his Disciples, that ' the *m* Man was not born blind for his own or his Parents Sin, but that the Work of

* Rom. 8. 18. 1 Pet. 4. 4. *b* Heb. 2. 10. *c* Heb. 2. 7. *d* Matt. 27. 34. *e* Luke 24. 42. *f* Psal. 24. 7. *g* 2 Tim. 4. 7, 8. *h* Rev. 3. 21. *i* Rev. 2. 17. *k* Phil. 3. 21. *l* Psal. 130, 3. *m* John 9, 3.

God should be shew'd on him. So he told them likewise, that *n Lazarus's Sicknes* was not unto the Death, but for the Glory of God. O the unspeakable Goodness of God, which turneth those Afflictions, which are the Shame and Punishment due to our Sins, to be the Subject of his Honour and Glory!

These are the blessed and profitable Ends wherefore God sendeth Sicknes and Affliction upon his Children; whereby it may plainly appear, that *Afflictions* are not Signs either of God's Hatred, or of our *Reprobation*; but rather Tokens and Pledges of his Fatherly Love unto his Children, whom he loveth, and therefore chasteneth them in this Life, where upon Repentance, there remains hope of *Pardon*; rather than to defer the Punishment to that Life, where there is no hope of Pardon, nor end of Punishment. For this Cause the Christians in the Primitive Church were wont to give God great Thanks for afflicting them in this Life. So the Apostles 'rejoyc'd, that they were counted worthy to suffer for Christ's Name, *Acts* 5, 41. And the Christian Hebrews suffer'd with Joy the spoiling of their Goods, knowing that they had in Heaven a better, and an enduring Substance. *Heb.* 10. 34. And in respect of those holy Ends, the *o* Apostle saith, that 'tho' no Affliction for the present seemeth to be joyous, but grievous, yet afterwards it bringeth the Fruit of Righteousness to them who are thereby exercis'd.' Pray therefore heartily, that as God hath sent unto thee this Sicknes, so it would please him to come himself unto thee, with thy Sicknes, by teaching thee to make those sanctified Uses of it, for which he hath inflicted the same upon thee.

z John 11. 4. o Heb. 12. 11.

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Meditations for one that is recover'd from Sicknefs.

IF God hath of his Mercy *heard* thy *Prayers*, and restor'd thee to thy Health again, consider with thy self.

1. That thou hast now receiv'd from God, as 'twere *another Life*; spend it therefore to the Honour of God in newness of Life. Let thy Sin die with thy Sicknefs, but live thou by Grace to Holiness.

2. Be not the more secure, that thou art restor'd to Health, neither insult in thy self that thou hast escap'd Death; but think rather, that God (seeing how unprepar'd thou wast) hath of his Mercy heard thy Prayer, spar'd thee, and given thee some little longer time of respite, that thou may'st both amend thy Life, and put thy self in a better readiness against the time that he shall call for thee, without further delay, out of this World; for tho' thou hast escap'd this, it may be thou shalt not escape the next Sicknefs.

3. Consider how fearful a Reckoning thou hadst made before the *Judgment Seat of Christ* by this time, if thou hadst died of this Sicknefs: Spend therefore the Time that remains so, as that thou may'st be able to make a more cheerful Account of thy Life when it must be expir'd indeed.

4. Put not far off the Day of Death, thou know'st not, for all this, how near 'tis at hand; and being so fairly warn'd, be wiser: For if thou be taken unprovided the next time, thy Excuse will be less, and thy Judgment greater.

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5. Remember that thou hast vow'd *Amendment and newness of Life*: Thou hast * 'vow'd a Vow unto God, defer not to pay it, for he delighteth not in Fools; pay therefore that thou hast vow'd: The unclean Spirit is cast out, O let him not re-enter with *b seven worse than himself*. Thou hast sigh'd out the Groans of *Contrition*, thou hast wept the Tears of *Repentance*, thou art wash'd in the *Pool of Bethesda*, streaming with five bloody Wounds, not of a *c trembling Angel*, but of the *d Anger of God's presence* troubled with the Wrath due to thy Sins; who descended into Hell to restore thee to saving Health and Heaven: 'Return not now *e* with the Dog to thine own Vomit; nor, like the wash'd Sow, to wallow again in the Mire of thy former Sins and Uncleanneſs, lest being entangled and overcome again with the Filthineſs of Sin,' (which now thou hast escap'd) *f thy latter end prove worse than thy first beginning*. Twice therefore doth our Saviour Christ give the same cautionary Warning to heal'd Sinners; first, to the Man cured of his 38 Years Disease, *g* 'Behold, thou art made whole, sin no more, lest a worse thing fall upon thee: Secondly, to the Woman taken in Adultery; *h* 'Neither do I condemn thee, go thy way, and sin no more: Teaching us how dangerous a thing it is to relapse and fall again into the former *i Excess of Riot*. Take heed therefore unto thy Ways, and pray for Grace, that thou *k may'st apply thy Heart unto Wisdom*, during that small number of Days which yet remain behind; and, for thy present Mercy and

* Eccles. 5. 4. *b* Matt. 12. 45. *c* John 5. 4. *d* Isa. 63. 9. *e* 2 Pet. 2. 22. *f* Verse 20. *g* John 5. 14. *h* John 8. 11. *i* 1 Pet. 4. 4. *k* Psal. 90. 12.

Health receiv'd, imitate the *thankful Leper*, and return unto God, this or the like Thanksgiving.

A Thanksgiving to be said of one that is recover'd from Sicknefs.

O Gracious and Merciful Father, who art the Lord of Health and Sicknefs, of Life and of Death, *I* who killest and makest alive, who 'bringest down to the Grave, and raisest up again,' who art the only Preserver of all those that trust in thee! I thy poor and unworthy Servant, having now (by Experience of my painful Sicknefs) felt the grievousness of Misery due unto Sin, and the greatness of thy Mercy in forgiving Sinners; and perceiving with what a Fatherly Compassion thou hast heard my Prayers, and restored me to my Health and Strength again; do here (upon the bended Knees of my Heart) return with the *thankful leper*) to acknowledge thee alone to be the God of my Health and Salvation, and to give thee Praise and Glory for my Strength and Deliverance out of that grievous Disease and Malady; and for thus turning my *Mourning* into *Mirth*, my *Sicknefs* into *Health*, my *Death* into *Life*. My Sins deserv'd Punishment, and thou hast corrected me, but 'hast not given me over unto Death. *m* I look'd from the Day to the Night when thou would'st make an end of me: I did chatter like a Crane or Swallow; I mourn'd (as a Dove) when the bitterness of Sicknefs oppress'd me: I lifted up mine Eyes unto thee, O Lord, and thou didst comfort me; for thou didst cast all my Sins behind thy back, and did'st deliver

I 1 Sam. 2. 6. *m* Isa. 38. 9, &c.

my

my Soul from the Pit of Corruption; and when I found no help in my self, nor in any other Creature, (*saying*, I am depriv'd of the residue of my Years, I shall see Man no more among the Inhabitants of the World) then didst thou restore me to Health again, and gavest Life unto me; I found thee, O Lord, ready to save me.

And now, Lord, I confess that I can never yield unto thee such a measure of Thanks as thou hast (for this Benefit) deserv'd at my hands. And (seeing that I can never be able to repay thy Goodness with acceptable *Works*) O that I could with *Mary Magdalen* testify the Love and Thankfulness of my Heart with abounding *Tears*! O what shall I be able to render unto thee, O Lord, *for all those Benefits which thou bestowedst upon my Soul*? Surely, as in my Sickness, when I had nothing else to give unto thee, I offer'd Christ and his Merits unto thee as a Ransom for my Sins: So being now restor'd by thy Grace unto my Health and Strength, and having no better thing to give, behold, O Lord, I do here † offer up my self unto thee, beseeching thee so to assist me with thy *Holy Spirit*, that the remainder of my Life may be wholly spent in setting forth thy Praise and Glory.

O Lord, forgive me my former Follies and Unthankfulness, that I was no more careful to love thee according to thy Goodness, nor to serve thee according to thy Will, nor to obey thee according to thy Commandments, nor to thank thee according to thy Benefits. And seeing thou know'st that 'of my self I am not sufficient so much as to think a good Thought, (much less to do that which is good

† Rom. 12. 1.

and acceptable in thy sight) assist me with thy Grace and Holy Spirit, that I may in my Prosperity as devoutly spend *my Health* in *thy Service*, as I was earnest in my *Sickness* to beg it at thy hands: And suffer me never to forget either this thy Mercy in restoring me to my Health, or those Vows and Promises which I have made unto thee in my Sickness. With my new Health renew in me, O Lord, a right Spirit, which may free me from the Slavery of Sin, and establish my Heart in the Service of Grace: Work in me a greater detestation of all Sins (which were the Causes of thy Anger and my Sickness) and encrease my Faith in Jesus Christ, who is the Author of my Health and Salvation: *¶* Let thy good Spirit lead me in the Way that I should walk, and teach me to deny all Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this World, that others, by my example, may think better of thy Truth: And sith this time which I have yet to live is but a little Respite and small remnant of Days, which cannot long continue, *†* Teach me, O my God, so to number my Days, that I may apply my Heart to that spiritual Wisdom which directeth to Salvation: And to this end make me more zealous than I have been in Religion, more devout in Prayer, more fervent in Spirit, more careful to hear and profit by the preaching of thy Gospel, more helpful to my poor Brethren, more watchful over my Ways, more faithful in my Calling, and every way more abundant in all good Works: Let me in the joyful time of Prosperity fear the Evil Day of Affliction; in the time of Health think on Sickness in the time of Sickness make myself ready for Death,

¶ Tit. 2. 12. *†* Psal. 90. 12.

and, when Death approacheth, prepare myself for Judgment: Let my whole Life be an expressing Thankfulness unto thee for thy Grace and Mercy. And therefore, O Lord, I do here, from the very bottom of my Heart, together with the o^r thousand thousands of Angels, the four Beasts, and the twenty-four Elders, and all the Creatures in Heaven, and on the Earth, acknowledge to be due unto thee, O Father, which sitteth upon the Throne, and to the Lamb thy Son, who sitteth on the right Hand, and to the *Holy Spirit*, which proceedeth from both, (the Holy Trinity of Persons in Unity of Substance) all Praise, Honour, Glory, and Power, from this time forth, and for evermore.' *Amen.*

Meditations for one that is like to die.

IF thy Sickness be like to encrease unto Death, then meditate on Three Things: First, How graciously God dealeth with thee. Secondly, From what Evils Death will free thee. Thirdly, What Good Death will bring unto thee.

First, Concerning God's favourable Dealing with thee:

1. Meditate, That God useth this Chastisement of thy Body, but as a Medicine to cure thy Soul, by drawing thee (who art sick in Sin) to come by Repentance unto Christ (thy *p* physician) to have thy Soul heal'd.

2. That the worst Sickness, or painful'st Disease which thou canst endure, is nothing, if it be compar'd to those Colours and Pains which *Jesus Christ* thy Saviour hath suffer'd for thee, when in *q* a bloody Sweat he endur'd *r* the *Wrath* of God, the Pains

o Rev. 5. 12, &c, *p* Matt. 9, 12. *q* Luke 22. 44.
r Psal. 88. 7. Isa. 53. 6.

of Hell. and a *t* *curfed* Death, which was due to thy Sins. Justly therefore may he use those words of *Jeremy*, *u* ' Behold and see if there be any Sorrow like unto my Sorrow, which is done unto me, where- with the Lord hath afflicted me in the Day of his fierce Wrath. Hath the Son of God endur'd so much for thy Redemption, and wilt not thou, a sinful Man, endure a little Sickness for his Pleasure, especially when 'tis for thy good ?

3. That when thy Sickness and Disease is at the extreamest, yet it is less and easier than thy Sins have deserv'd : Let thine own Conscience judge, whether thou hast not deserv'd worse than all that thou dost suffer.

Murmur not therefore, but considering thy *ma- nifold* and *grievous* Sins, thank God that thou art not plagued with far more grievous *Punishments* : Think how willingly the Damned in Hell would endure the *extreamest* Pains a thousand Years, on condition they had but the Hope to be sav'd, and (after so many Years) to be eas'd of their eternal Torments. And seeing that 'tis his Mercy that thou art not rather *x* consum'd than corrected how canst thou not bear patiently his *Temporal* Correc- tion, seeing the End is to save thee from *y* *Eternal* Damnation ?

4. That nothing cometh to pass in this Case unto thee, but such as ordinarily beset to others thy Brethren, *z* who, being the *below'd* and *undoubted* *Servants of God* when they liv'd on Earth, are now most ** blessed* and *glorious* Saints with Christ in Hea- ven ; as *Job*, *David*, *Lazarus*, &c. they groan'd for

s Psal. 18. 5. *t* Heb. 5. 7. Gal. 3. 13. *u* Lam. 1. 12.
x Lam. 3. 22 *y* 1 Cor. 11. 32. *z* Heb. 11. * 1 Pet. 5. 9.
 H h a time

a time, as thou dost under the like Burthen, but they are now deliver'd from all their Miseries, Troubles and Calamities: And so likewise *e're long* (if thou wilt patiently tarry the Lord's leisure) thou shalt also be deliver'd from thy Sickness and Pain, either by restoration to thy former Health with *Job*, or (which is far better) by being receiv'd to Heavenly Rest with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand of thine Enemy*, to be punish'd and disgraced, but (being thy loving *Father*) he correcteth thee with his own merciful hand. When *David* had his *Wish*, to chuse his own *Chastisement*, he chose rather to be corrected by the Hand of God, than by any other means; *a* 'Let us fall into the hand of the Lord, for his Mercies are great; and let me not fall into the hand of Man. Who will not take any Affliction in good part when it cometh from the hand of God, from whom (tho' *b no Affliction seemeth joyous for the present*) we know nothing cometh but what is good? The consideration hereof made *David* to endure *c Shimei's* cursed Railing with greater Patience, and to correct himself another time for his Impatience, *d I should not have open'd my Mouth, because thou didst it*; and *Job* to reprove the unadvis'd Speech of his Wife, *e Thou speakest like a foolish Woman*; what! shall we receive Good at the hand of God, and not receive Evil? And tho' the Cup of God's Wrath due to our Sins was such a Horror to our *f Saviour's Human Nature*, that he earnestly pray'd that might *g* pass from him, yet (when he consider'd that it was reach'd unto him

a 2 Sam. 24. 14. *b* Heb. 12. 11. *c* 2 Sam. 16. 9, 10. *d* Psal. 39. 9. *e* Joh. 2, 10. *f* Matt. 26. 39. *g* Ver. 42

by the *Hand* and *Will* of his Father) he willingly submitted himself to drink it to the very *Dregs* thereof. Nothing will more arm thee with Patience in thy Sickness, than to see that it cometh from the hand of thy Heavenly Father, who would never send it, but that he sees it to be unto thee both *needful* and *profitable*.

The second sort of Meditations are, to consider from what Evils Death will free thee.

IT freeth thee from a *Corruptible Body*, which was conceiv'd in the *weakness* of Flesh, the heat of Lust, the stain of Sin, and born in the blood of Filthiness; a living *Prison* of thy Soul, a lively *Instrument* of Sin, a very *Sink* of stinking Dung, the *Excrements* of whose Nostrils, Ears, Pores, and other Passages (duly consider'd) will seem more loathsome than the uncleanest Sink or Vault; in so much that whereas *Trees* and Plants bring forth *Leaves*, *Flowers*, *Fruits*, and sweet Smells, Man's *Body* brings forth naturally nothing but *Lice*, *Worms*, *Rottenness*, and filthy *sinks*: His *Affections* are altogether *corrupted*, and the † *imagination*s of his *Heart* is only *Evil* continually. Hence 'tis that the Ungodly is not satisfied with *Prophaneness*, nor the Voluptuous with *Pleasures*, nor the *Ambitious* with *Preferments*, nor the *Curious* with *Preciseness*, nor the Malicious with *Revenge*, nor the *Lecherous* with *Uncleanness*, nor the *Covetous* with *Gain*, nor the *Drunkard* with *Drinking*. New *Possions* and *Fashions* do daily grow; new *Fears* and *Afflictions* do still arise: Here *Wrath* lies in wait, there *Vain-glory* vexeth: Here *Pride* lifts up, there *Disgrace* casts

† Psal. 14. 1. Gen. 6. 5.

down, and every one waiteth who shall rise in the Ruin of another : Now a Man is privily stung with Backbiters, like fiery Serpents ; anon he's in danger to be openly devour'd of his Enemies, like *Daniel's Lions* ; and a godly Man, where-ever he liveth, shall ever be vex'd, like *Lot* with *Sodom's* Uncleanneſs.

2. Death brings unto the Godly an end of *d* ſinning, and of all the Miſeries which are due unto Sin ; ſo that after Death *e* ' there ſhall be no more ſorrow, nor crying ; neither ſhall there be any more pain, for God ſhall wipe away all Tears from their Eyes : ' Yea by Death we are ſeparated from the company of wicked Men, and God *f* taketh away merciful and righteous Men from the Evil to come : ' So he dealt with *Jofiah*, *g* I will gather thee to thy Fathers, and thou ſhalt be put into thy Grave in peace ; and thine Eyes ſhall not ſee all the Evil which I will bring upon this place. And God hides them for a while in the Grave, until the Indignation paſs over, *Iſa.* 26. 20. ſo that as *Paradiſe* is the *Haven of the Soul's Joy*, ſo the *Grave* may be term'd the *Haven of the body's reſt*.

3. Whereas this wicked Body lives in a World of *Wickedneſs*, ſo that the poor Soul cannot look out at the *Eye*, and not be *infected* ; nor hear by the *Ear*, and not be *distracted* ; nor ſmell at the *Noſtrils*, and not be *tainted* ; nor taſte with the *Tongue*, and not be *allured* ; nor touch by the *Hand*, and not be *defiled*, and every ſenſe, upon every temptation, is ready to *betray* the Soul ; by Death the Soul ſhall be deliver'd from this *Thralldom*, and ' this corruptible Body ſhall put on Incorruption, and this Mortal ſhall put on Immortality, ' 1 Cor. 15. 53. O bleſſed, thrice bleſſed, be that Death in the *Lord*, which de-

d Rom. 6. 7. *e* Rev. 21. 4. *f* Iſa. 57. 1. *g* 2 Kings 22. 20. livers

livers us out of so evil a World, and freeth us from such a *Body of Bondage and Corruption.*

The third sort of Meditations are, to consider what good, Death will bring unto thee.

DEATH bringeth the Godly Man's Soul to enjoy an immediate Communion with the blessed Trinity, in everlasting Bliss and Glory.

2. It translates the Soul from the Miseries of this World, the contagion of Sin, and society of Sinners, to the 'City of the living God, the Celestial *Jerusalem*, and the Company of innumerable Angels, and to the Assembly and Congregation of the first-born, which are written in Heaven, and to **G O D** the Judge of all, and to the Souls of just Men made perfect, and to Jesus the Mediator of the new Covenant: *Heb. 12. 22, 23, 24.*

3. Death putteth the Soul into the actual and full possession of all the Inheritance and happiness which Christ had either promis'd unto thee in his Word, or purchas'd for thee by his Blood.

This is the Good and Happiness whereunto a blessed Death will bring thee; and, What truly religious Christian that is young, would not wish himself old, that his appointed Time might sooner approach to enter into this Celestial Paradise, where thou may'st exchange thy *Brafs* for *Gold*, thy *Vanity* for *Felicity*, thy *Vileness* for *Honour*, thy *Bondage* for *Freedom*, thy *Lease* for an *Inheritance*, and thy *Mortal State* for an *Immortal Life*? He that doth not daily desire his Blessedness *above all Things*, of all others he is less worthy to enjoy it.

If *Cato Uticensis* and *Cleombrotus*, two Heathen Men, (reading *Plato's Book* of the Immortality of

the Soul) did voluntarily, the one *break his Neck*, the other *run upon his Sword*, that they might the sooner (as they thought) have enjoy'd *those Joys*; what a Shame is it for Christians (knowing those things in a more excellent *measure* and *manner* out of *God's own Book*) not to be willing to enter into those * Heavenly Joys, especially when their Master calls them thither! If therefore there be in thee any Love of God, or desire of thine own Happiness or Salvation, when the time of thy departing draweth near; that time, I say, and manner of Death which God in his unchangeable Council hath appointed and determin'd before thou wast born, yield and surrender up (willingly and cheerfully) thy Soul into the merciful hands of *Jesus Christ* thy Saviour. And to this End, when the Time is come, as the *Angel* in the sight of † *Manoah* and his Wife, ascended from the † Altar up to Heaven in the Flame of the Sacrifice, so endeavour thou that thy Spirit, in the sight of thy Friends, may from the *Altar of a contrite Heart* ascend up to Heaven in the sweet Perfume of this, or the like, spiritual Sacrifice of Prayer,

A Prayer for a Sick Man, when he is told that he is not a Man for this World, but must prepare himself to go to GOD.

O Heavenly Father, who art *b* the Lord God of the Spirits of all Flesh, and hast made us these Souls, and hast *c* appointed us the Time as to come into this World, so (having *d* finish'd our *course*) to go out of the same! the *e* number of my Days, which thou hast *f* determin'd, are now expir'd, and

* Matt. 25. 21. † Judges 13. 19. 20. *b* Numb. 16. 22. & 27. 16. *c* Jer. 38. 6. Acts 17. 25, 26. *d* 2 Tim 4. 7. *e* Psal. 90. 12.

f Job 14, 5, 14, & 16. Luke 22. 53. *g* Psal. 143. 2

I am come to the *utmost Bounds* which thou hast appointed, *beyond which I cannot pass*. I know, O Lord, that if *g* 'thou enter'st into Judgment, no Flesh can be justified in thy sight:' And I (O Lord) of all others should appear most impure and unjust, for I have not *h* fought that good fight for the defence of *thy Faith* and *Religion*, with that zeal and *constancy* that I should; but, for fear of displeasing the World, I have given *way unto Sins and Errors*; and for desire to please my Flesh, I have broken all thy Commandments, in *Thought, Word, and Deed*; so that my *i* 'Sins have taken such hold on me, that I am not able to look up, and they are more in number than the Hairs of my Head; *k* If thou wilt strictly mark mine iniquities, O Lord, where shall I stand? / If thou weighest me in the balance, I shall be found light;' for I am void of all Righteousness, that might merit thy Mercy, and *m* loaden with all Iniquities, that most justly deserve thy heaviest Wrath: But, Oh my Lord and my God! for *Jesus Christ* thy Son's sake, *n* in whom thou art well pleas'd, with all penitent and believing Sinners, take pity and compassion upon me, who am the *o* chief of Sinners; blot out all my Sins out of thy remembrance *p*, and *q* wash away all my transgressions out of thy sight, with the *r* *Precious Blood* of thy Son, which I believe that he (as an undefiled *s* *Lamb*) hath shed for the cleansing of my Sins. In this Faith I liv'd, in this Faith I die; believing that *t* *Jesus Christ* died for my Sins, and rose again for my Justification: And seeing that he hath en-

b Tim. 2, 4. 7. *i* Psal. 40. 12. *k* Psal. 130. 3. / Dan. 5 27. *m* Matt. 17 21. *n* Matt. 3. 17. *o* I Tim. 1. 15. *p* Ezek. 18. 22. *q* Psal. 51. 7. *r* I Pet. 1. 19, / John 1. 29. *t* Rom. 4 25. *i* Cor. 15. 3. 4.

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dur'd that Death, and *u* born the burden of that Judgment which was due unto my Sins; O Father, for his Death and Passion sake, now (that I am coming to appear before thy Judgment-seat) acquit and deliver me from that fearful Judgment which my Sins have justly deserv'd; and perform unto me that gracious and comfortable Promise which thou hast made in thy Gospel, *w* 'Those whosoever believeth in thee hath everlasting life, and shall not come into Judgment, but shall pass from death unto life.' Strengthen, O Christ, *x* my Faith, that I may put the whole confidence of my salvation in the merits of thy Obedience and Blood. Encrease, O Holy Spirit, my Patience, lay no more upon me *y* than I am able to bear, and enable me to bear so much as shall stand with thy blessed Will and Pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my *outward Man* doth decay, so my *inward Man* may more and more, by thy Grace and Consolation, encrease and gather Strength. O Saviour, put my Soul in readiness, that (like a *wife Virgin*, having the *z* Wedding-Garment of thy Righteousness and Holiness) she may be ready to meet thee at thy coming, *with Oil in her Lamp: a* Marry her unto thy self, that she may be *b* one with thee in everlasting Love and Fellowship. O Lord, *c* reprove Satan, and chase him away; 'Deliver my Soul from the Power of the Dog; save me from the Lion's Mouth.' I thank thee, O Lord, for all thy Blessings, both spiritual and temporal, bestow'd upon me, especially for my *Redemption* by the Death of my Saviour *Christ*. I thank thee that thou

u 1 Pet. 2, 24. *w* John 5, 24. *x* Luke 17, 5. *y* 1 Cor. 10. 13. *z* Matt. 25. 4. *a* Matt. 22. 11. Rev. 29. 8. *b* Rev. 19. 7. *c* John 17. 22. Zach. 3. 2. *d* Psal. 22. 10. 11. *h* haft

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thou hast protected me with thy *holy Angels* from my Youth up until now; Lord, I beseech thee, give them a charge to attend upon me till thou callest for my Soul, and then to carry her (as they did the Soul of *Lazarus*) into thy Heavenly *g* Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul may draw nearer unto thee, and that I may joyfully *commend my Soul into thy hands*, as into the hands of a loving Father, and a merciful Redeemer; and at that instant, *h O Lord graciously receive my Spirit*. All which that I may do, assist me, I beseech thee, with thy Grace, and let thy holy Spirit continue with me *unto the End*, and *in the End*, for Jesus Christ's sake thy Son, my Lord and only Saviour: In whose Name I give thee the Glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying, *Our Father, &c.*

*Meditations against Despair, or doubting of
G O D's Mercy.*

TIS found by continual Experience, that near the time of Death (when the Children of God are weakest) then Satan makes the greatest flourish of his Strength, and assails them with his strongest Temptations, for he knoweth that he must *now or never* prevail; for if their Souls once go to Heaven, he shall never vex nor trouble them any more: and therefore he will now bestir himself as much as he can, and labour to set before their Eyes all the *gross Sins* which ever they committed, and

g Matt. 18. 10. Heb. 1. 14. *h* Luke 16. 22. *i* Matt. 8. 11. Luke 13. 18. *k* Eph. 1. 10. Acts 15. 11. *l* Acts 7. 59. the

the *Judgments of God* which are due unto them, thereby to drive them, if he can, into Despair; which is a more grievous Sin than all the Sins they have committed, or he can accuse them of.

If c Satan therefore trouble thy Conscience more towards thy Death than in thy Life,

1. *d* Confess thy Sins unto God, not only in general, but also in particular.

2. Make Satisfaction unto those Men whom thou hast wrong'd, if thou be'st able: And if thou dost injuriously or fraudulently *detain*, or *keep in thy possession*, any *Lands or Goods* that of right do belong to *any Widow or Fatherless Child*, presume not, as thou tender'st thy Soul's Health, to look *Christ the Righteous Judge* in the Face, unless thou dost first make a *Restitution* thereof to the right *Owners*; for the Law of God, under the Penalty of his Curse, requires thee to *e* restore 'whatsoever was given thee to keep, or which committed to thy Trust, or whatsoever by Robbery or violent Oppression thou took'st from thy Neighbour, with a fifth part for amends added to the principal:' and unless that (like *Zacheus*) thou dost make *f* *Restitution* of such *Goods and Lands*, according to God's Law, thou canst never truly repent; and without true Repentance thou canst never be saved. But tho' by the Temptation of the Devil thou hast done *Wrong and Injury*, yet if thou dost truly *g* *repent and make Restitution* to thy Power, the Lord hath promis'd to be *merciful* unto thee, to hear the *h* *Prayers* of his *faithful Ministers* for thee, to *forgive thee thy Tres-*

c Satan's first Stratagem in time of Death. *d* The defeat-
ure. *e* Lev. 6. 2, 3, 4. &c. Numb. 5, 6, 7, 8. *f* Luke 15.
8, 9. Micah 6. 10, 11. *g* Jer. 8, 7. Acts 2, 38. Acts 8
22. *h* Gen. 20. 7. James 5. 14, 15, 16. Lev. 6, 7.

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passes and *Sin*, and to receive thy Soul in the *Merits* of *Christ's Blood*, as a *Lamb without blemish*.

3. Ask God for *Christ's sake Pardon* and *Forgiveness*, and then these troubles of *Mind* are no *Discouragements*, but rather *Comforts*; *Exercises*, not *Punishments*. They are *Assurances* unto thee that thou art in *the right way*; for the *way to Heaven* is by the *Gates of Hell*; that is, by suffering Pains in the *Body*, and such Doubtings in the *Mind*, that thy *Estate* in this *Life*, being every way made bitter, the Joys of *Eternal Life* may relish unto thee better and more sweet.

i If *Satan* tell thee that thou hast no *Faith*, because thou hast no *feeling*, meditate,

1. k That the truest *Faith* hath oftentimes the least *feeling*, and greatest *doubts*; but so long as thou hatest such *doubtings*, they shall not be laid unto thy charge; for they belong to the *Flesh* from which thou art *divorced*. When thy *Flesh* shall perish, thy weak inward *Man*, which *hates* them and *loves the Lord Jesus*, shall be sav'd.

2. That is a better *Faith* to believe without *feeling*, than with *feeling*. The least *Faith*. (so much as a *Grain of Mustard-seed*, so much as is in an *Infant baptiz'd*) is enough to save the Soul which *loveth Christ*, and believeth in him.

3. That the Child of God, which *desireth* to feel the Assurance of God's Favour, shall have his *Desire*, when God shall see it to be for his good; for God hath promis'd to give them the *Water of Life* who thirst for it: We have an Example in

i *Satan's second Assault*. k *The Christian's Encounter*. l *Mark* 9. 24. m *Matt.* 14. 31. n *Job* 13, 15. o *Matt.* 17, 20. p *Rev.* 21, 6. *Isa.* 55, 1.

q *Mr.*

q Mr. Glover the holy Martyr, who could have no comfortable feeling till he came to the Sight of the Stake, and then cry'd out, and clapp'd his Hands for Joy to his Friends, saying, *Oh Austin! he is come, he is come*; meaning the Feeling-joy of Faith and the Holy Ghost. Tarry therefore the Lord's Leisure, *Be strong, and he shall comfort thine Heart.*

r ' If Satan shall aggravate unto thee the Greatness, the Multitude, and Heinousness of thy Sins, meditate,

1. That *f* upon true Repentance it is as easy with God to forgive the greatest Sin as the least, and he is as willing to *f* forgive many, as to pardon one; and his Mercy shiⁿeth more in pardoning great Sinners than small offenders; as appears in the Examples of *Manasses, Magdalen, Peter, Paul, &c.* and

u ' Where Sin most aboundeth, there doth his grace rejoyce to abound much more.

2. That GOD did never forsake any Man, till a Man did first forsake GOD; as appears in the Examples of *Cain, Saul, Achitopel, Ahaziah, Judas, &c.*

3. That God *w* calleth all, even those Sinners who are heavy laden with Sins; and, that he did never deny his Mercy to any Sinner that ask'd his Mercy with a penitent Heart. This is the History and the Gospel witnesseth: There came unto Christ all sorts of sick sinners, the *Blind, Lame, Halt, Lepers*, such as were sick of *Palsies, Dropsies, Bloody-fluxes*; such as were *lunatick*, and possess'd with unclean Spirits and devils; yet of all

q Fox's Acts and Monuments. *r* Psal. 17, 14, / Satan's third Assault. The Encounter. *t* 1 Tim. 1, 15.
u Rom. 5, 20. *w* Matt. 11, 20.

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these not one that came and ask'd his Mercy and Help went away without his Errand; if Mercy he ask'd, Mercy he found, were his Sin never so great, were his Disease never so grievous: Nay, he offer'd and gave his Mercy to many that never ask'd it, (being mov'd only with the Bowels of his own Compassion, and the sight of their Misery) as to the *g* Woman of *Samaria*, the *b* Widow of *Naim*, and to the sick Man that lay at the Pool of *Bethesda*, who had been thirty-eight Years sick. If he thus willingly gave his Mercy to them that did not ask it, and was found of them (as the *i* Prophet saith) that sought him not, will he deny Mercy unto thee, who dost so earnestly pray for it with Tears; and dost, like the poor *Publican*, 'so heartily knock for it with penitent Fists upon a bruised and broken Heart, especially when thou pray'st to thy Father in the Name and Mediation of *Christ*, for whose sake he hath promis'd to *k* grant whatsoever we shall ask of him? As sure as God is true, He will not. Tho' *Nineveh's* Sins had provok'd the Lord to send out his Sentence against them, yet upon their Repentance, he recall'd it again, and spar'd the City: How much more, if thou likewise repentest, will he spare thee, seeing his sentence is not yet gone forth against thee? If he deferr'd the Judgments in *Ahab's* Days for the external *Shew* only, which he made of Humiliation, how much more will he clean turn away his Vengeance, if thou wilt unfeignedly repent of thy Sins, and return unto him for Grace and Mercy?

g John 4. *b* Luke 7, 13. *i* Isa. 65. *i* Rom. 10. 22.
k John 14, 14.

He offer'd his Mercy unto *Cain*, who murder'd his innocent Brother, *m* ' If thou dost well, shalt thou not be accepted? As if he should have said, If thou wilt leave Envy and Malice, and offer unto me from a faithful and contrite Heart, both thou and thine Oblation shall also be acceptable unto me. And to *Judas*, (that so treacherously betray'd him) in calling him *n* Friend, a sweet Appellation of Love! and when *Judas* offer'd, he willingly consented with that Mouth (wherein was never *o* Guile found) to kiss those dissembling Lips ' under which lurk'd the *p* Poyson of Asps.' Had *Judas* apprehended this word *Friend* out of the Mouth of Christ, as *q* *Benhadad* did the Word *Brother* from the Mouth of *Ahab*, doubtless *Judas* should have found the *God of Israel* more merciful than *Benhadad* found the King of Israel: But God was more displeas'd with *Cain*, for despairing of his Mercy, than for murdering his Brother; and with *Judas*, for hanging himself, than for betraying his Master. In that they would make the Sins of mortal Men greater than the infinite Mercy of the eternal God, or, as if they could be more sinful than God was merciful: Whereas the least drop of Christ's Blood is of more Merit to procure God's Mercy for thy Salvation, than the Sins that thou hast committed can be of Force to provoke his Wrath to thy Damnation.

r If Satan shall suggest, ' That all this is true of GOD's mercy, but that it doth not belong unto thee, because thy Sins are greater than other Mens, as being Sins of Knowledge, and of many Years continuance, and such as whereby others have been undone,

m Gen. 4. 7, *n* Matt. 26, 50. *o* 1 Pet. 2, 22. *p* Psal. 140, 1. *q* 1 Kings 20, 32, 33, 34. *r* Satan's 4th Assault. and

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and all (for the most part) committed wilfully and presumptuously against GOD and thy conscience: And therefore, tho' he be merciful unto others, yet he will not be merciful unto thee.* Meditate.

1. * That many who (are now in Heaven most blessed and glorious Saints) committed in the same kind (when they liv'd on Earth) as great and greater Sins than ever thou hast committed, and continued (before they repented) in those Sins as long as ever thou hast done: As therefore all their Sins, and the Continuance in them, could not hinder God's Mercy, upon their Repentance, from forgiving their Sins, and receiving them into Favour; no more shall thy Sins and Continuance therein hinder him from being merciful unto thee, if thou dost repent as *they did*: Yea, upon thy Repentance, every one of their Examples is a *Pledge*, that he will do the same unto thee that he did unto them: For as the *least Sin in God's Justice*, without Repentance, is *damnable*, so the *greatest Sin*, upon Repentance, is in his *Mercy pardonable*. Thy greatest and inveteratest Sins are but the Sins of a Man, but the least of his Mercies is the *Mercy of GOD*. Because thou knowest thine own Sins, thou doubtest whether thou shalt be pardon'd: mark how this doubtful Case is resolved by God himself; Man, in *Isaiab's* days, thought (as thou dost) that they had continued so long in Sin, that it was too late for them now to seek to return unto God for Grace and Mercy; but God answereth them, † 'Seek ye the Lord whilst he may be found; call ye upon him whilst he is near: As

* The Encounter. / 1 Tim. 1. 16. † Isa. 55, 6, 7, 8, 9.

if he had said, whilst Life lasteth, and my word is preach'd, I am near to be found of all that seek me, and pray unto me. The People reply, but we [O Lord] are grievous Sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holiness. To this the Lord answereth, 'Let the wicked forsake his Way, and the Man of Iniquity his Thoughts, and let him return unto me, and I will have Mercy upon him, and to his God, and I will pardon him abundantly.' But we would think (say the People) that if our Sins were but ordinary Sins, this *Promise of Mercy* might belong unto us; but because our Sins are so great, and of such long continuance, therefore we fear, lest when we appear before God, he will reject us. To this God answereth again, 'My Thoughts (of Mercy) are not your Thoughts; neither are your Ways (of pardoning) my Ways: For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts. If therefore every Sinner in the World were a *World of such Sinners* as thou art, do thou but yet [what God bids thee] *repent and believe*, and the *x Blood of Jesus Christ*, being the Blood of God, *will cleanse both thee and them from all your Sins.*

2. That as God did foresee all the Sins which the World should commit, and yet all these could not hinder him from y 'loving the World, so that he gave his only begotten Son to death, to save as many of the World as would believe and repent;' much less shall thy Sins [being the Sins of the least Member of the World] be able to hinder God from loving thy Soul, and forgiving thy Sins, if thou dost repent and believe.

x Acts 20, 28. i John 1, 7. y John 3, 16.

3. That

3. That if he *z* lov'd thee so dearly (when thou wast his Enemy) that he paid for thee so dear a price as the spilling of his *Heart-blood*, how can he now but be gracious unto thee, when to save thee will cost him but the *casting of a gracious look upon thee*? Look not thou therefore to the greatness of thy Sins, but to the *Infiniteness* of his Mercy, which is so surpassing great, that if thou puttest all thy own *grievous Sins* together, and addest unto those the Sins of *Cain* and *Judas*, and puttest unto them all the Sins of all the *Reprobates* in the *World*, (doubtless it would be a *huge Heap*) yet compared this *huge Heap* with the *infinite Mercy of God*, and there will be no more Comparison betwixt them, than betwixt the least *Molehill* and the greatest *Mountain* in a Country. The Cry of the grievoufests Sins that ever we read of, could never reach up higher than unto Heaven, as the Cry of the Sins of *a Solom*; but the *Mercy of God* (saith *b David*) *reacheth up higher than the Heavens*, and so overtoppeth all our Sins. And *c if his Mercy be greater than all his Works*, it must needs be greater than all thy Sins; and so long as his Mercy is greater than the Sins of the whole World, do thou but repent, there is no Doubt of Pardon.

If *d Satan* shall object, 'That thou hast many times vow'd to repent, and hast made a shew of Repentance for a time, and yet didst fall into the same Sins again and again; and, that all thy Repentance was but feigned, and a mocking of God, and, that (seeing thou hast so often broke thy Vows) therefore God hath withdrawn his Mercy, and hath changed his Love, &c. meditate,

z Rom. 5. 8, 9. *a* Gen. 19. 13. *b* Psal. 108. 4.
c Psal. 145. 5. *d* Satan's Fifth Assault.

1. *e* That tho' this were true, which indeed is heinous) yet it is no sufficient cause why thou should'st despair, seeing that this is the *common Case of all the Children of God in this Life*, who vow so oft to forbear some Sin, *f* till perceiving their weakness not able to perform it, they vow that they will vow no more: Their *Vows* shew the Desires of their spiritual Man; their *Breakings*, the Weakness of their corrupt flesh: and our oft slips, into the same Sins Christ foresaw, when he taught us to pray daily, *Our Father, forgive us our Trespases*. And why doth Christ enjoin thee (who art but a sinful Man) *g* to forgive thy Brother seven times in a Day, if he shall return seven times in a Day, and say, *It repenteth me*; but to assure thee that he (being the God of Mercy and Goodness itself) will forgive unto thee thy *h* Seventy times sevenfold Sins in a Day, which thou hast committed against him, if thou return unto him by true Repentance? The *Israelites* were cured by looking (tho' with weak Eyes) on the *i* brazen Serpent, as oft as they were stung by the fiery Serpents in the Wilderness, to assure thee, that upon Tears of Repentance, thou shalt be recover'd by Faith in Christ, as often as thou art wounded to death by Sin.

e The Encounter, *f* I remember saith Luther that *Staupitius* was wont to tell me, *Ego plus quam Millies Deo vovi, &c.* I have more than a thousand times vow'd unto God that I would mend my Life, but I could never perform my Vow: Henceforth I will make no such Vow, because I verily know that I cannot keep it. Unless therefore GOD will be merciful unto me for Christ's sake, and grant me a blessed departure out of this wretched Life, all my vows and good Works will stand me in no stead. This is the state of the dearest Children of God in this Life. Read Luther on *Galatians*, chap. 5. *g* Luke 17, 3, 4. *h* Matt. 18. 21, 22, 23. *i* Numb. 21. 9.

2. That

2. That thy *Salvation* is grounded, not upon the Constancy of thy *Obedience*, but upon the Firmness of *God's Covenant*: Tho' thou varieft with God, and the Covenant be broken on thy behalf, yet 'tis firm on God's part; and therefore all is safe enough, if thou wilt return: for there is *no Variableness with him, neither shadow of Change*. He hath lock'd up thy *Salvation*, and made it sure in his own *unchangeable Purpose*, and hath deliver'd to thy keeping the *Keys*, which are *in Faith and Repentance*; and whilst thou hast them thou may'st persuade thy self that thy *Salvation* is sure and safe, for *whom God loveth he loveth to the end*, and never repenteth of bestowing his Love on them *who repent and believe*.

p Lastly, 'If Satan should persuade thee, that thou hast been doubting a long time; and, that it is best for thee now to despair, seeing thy Sins encrease, and thy Judgment draweth near;' meditate,

1. That no Sin (tho' never so great) should be a Cause to move any Christian to despair, so long as *God's Mercy* by so many Millions of degrees is greater; and that every penitent and believing Sinner hath the Pardon of all his Sins confirm'd by the 'Word and Oath of God, & two immutable things, wherein it is impossible God should lye. 'His word is, that at what time soever a Sinner (whosoever) doth repent of his Sin, whatsoever, (for both time and sins, and Sinners, are indefinite) from the bottom of his Heart, *if God will blot forth all his Sins out*

k James 3. 17. l Rom. 8, 28, & 9. 11. m By these Keys Peter open'd Heaven unto himself, and afterwards, with the rest of the Apostles, unto others, Luke 22, 62. & 24, 47, &c. n John 20, 21, & 13, 1. o Rom. 11, 29. p Rom. 8, 30. q Satan's Sixth Assault. r Heb. 6, 18. Ezek. 18. 22.

of his Remembrance, that they shall be mention'd unto him no more. * If we will not take his *Word* (which God forbid we should doubt of) he hath given us his *Oath*: *t* 'As I live, I desire not the death of the wicked, but that the Wicked turn from his Way and live. As if he had said, will ye not believe my Word? I *swear* by my Life, that I delight not to damn any Sinner for his Sins, but rather to save him, upon his Conversion and Repentance. The meditation hereof mov'd *Tertullian* to exclaim, 'O how happy are we, when God sweareth that he wills not our Damnation? O what miserable wretches are we, if we will not believe God when he sweareth this Truth unto us! Listen, O drooping Spirit, whose Soul is assailed with Waves of Faithless Despair: How happy were it to see many like thee and *u Hezekiah*, (who mourn like Doves for the sense of Sin, and chatter like Cranes or swallows for the fear of God's Anger) rather than to behold many who die like *Beasts*, without any feeling of their own Estate, or any fear of God's Wrath or Tribunal seat, before which they are to appear? Comfort thy self, O languishing Soul! for if this Earth hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thyself in the all-sufficient Atonement of the Blood of the Lamb, which *w* speaketh better things than that of Abel; and pray for those who never yet obtain'd the Grace to have such a sense and detestation of Sin. Thou art one indeed for whom Christ died, and from whom a wounded Spirit (judging rather according to his Feeling than his Faith) hath rung that doleful voice of Christ, *x* My God! my God!

* Dr. King of London his Lectures on *Jonah. t Ezek. 33. 11. u Isa. 38. 14. w Heb. 12. 24. x Matt. 27. 42.*

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why hast thou forsaken me? And doubt not but ere long thou shalt as truly y reign with him as now thou dost suffer with him, for *z* Yea and Amen a hath spoken it. No Sin bars a Man from Salvation, but only *Incredulity* and *Impenitency*: Nothing makes the Sin against the Holy Ghost unpardonable, but want of Repentance. Thy unfeigned Desire to repent is as acceptable to God as the *perfectest Repentance* that thou could'st wish to perform unto him.

Meditate upon these *Evangelical Comforts*, and thou shalt see, that in every *Agony of Death* God will so assist thee with his Spirit, that when Satan looketh for the greatest Victory, he shall receive the foulest Foil: Yea, when thy Eye-strings are broken, that thou canst not see the Light, *Jesus Christ* will appear unto thee to comfort thy Soul and his *Holy Angels* will carry thee into his *b* Heavenly Kingdom; then shall thy Friends behold thee like *c* *Manoah's* Angel, doing *Wonders* indeed, when they shall see a frail Man in his greatest weakness (by the meer assistance of *God's Spirit*) overcoming the strength of Sin, the bitterness of Death, and all the power of Satan; and in the *fire of Faith* and *perfume of Prayer* ascending up with *Angels* victoriously into Heaven.

An Admonition to them who come to visit the Sick.

THEY who came to visit the Sick must have a special Care not to stand dumb, and staring in the sick Person's Face to disquiet him; nor yet to speak idly, and to ask unprofitable Questions, as most do.

y 2 Tim. 2. 11. z 2 Cor. 1. 20. a Rev. 3. 14. Heb. 6. 8. b Luke 16. 22. c Judges 13. 1.

If

If they see therefore that the *sick party* is like to die, let them not dissemble, but lovingly and discreetly admonish him of his Weakness, and to prepare for Eternal Life: One Hour well spent, when a Man's Life is almost out-spent, may gain a Man the Assurance of Eternal Life. Sooth him not with the vain Hope of this Life, lest thou betray his Soul to Eternal Death: Admonish him plainly of his Estate, and ask him briefly these or the like Questions.

Questions to be ask'd of a sick Man that is like to die.

DO ST thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his Power made Heaven and Earth, and all Things therein; and, that he doth still by his Divine Providence govern the same, so that nothing comes to pass in the World, not to thyself, but what his Divine Hand and Counsel hath determin'd before to be done?

2. Dost thou confess, that thou hast transgress'd and broken the holy Commandments of Almighty God in thought, Word, and Deed; and hast deserv'd, for breaking his holy Laws, the Curse of God, which containeth all the Miseries of this Life, and everlasting Torments in Hell-fire when this life is ended, if so be that God should deal with thee according to thy Deserts?

3. Art thou not sorry in thy Heart thou hast so broken his Laws, and neglected his Service and Worship, and so much follow'd the World and thine own vain Pleasures: And wouldst not thou lead a holier life, if thou wert to begin again?

4. Dost thou not from thy Heart desire to be reconciled

conciled unto God in *Jesus Christ*, his blessed Son, thy Mediator, who is *d* at the right Hand of God, in Heaven, *e* now appearing for thee in the sight of God, and making request unto him for thy Soul?

5. Dost thou renounce all Confidence in all other Mediators or Intercessors, Saints or Angels, believing that *Jesus Christ*, the * *only Mediator of the New Testament*, † is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with *David* say unto Christ, *g* *Whom have I in Heaven but thee! And there is none upon Earth that I desire beside thee?*

6. Dost thou confidently believe, and hope to be sav'd by the only Merits of that bloody *Death* and *Passion* which thy Saviour *Jesus Christ* hath suffer'd for thee, not putting any Hope of Salvation in thine own Merits, nor in any other Means or Creatures; being assuredly persuaded, *h* that *there is no Salvation in any other*; and that *i* *there is no other Name under Heaven whereby we must be saved?*

7. Dost thou heartily forgive all Wrongs and Offences done or offer'd unto thee by any Manner of Person whatsoever? and dost thou as willingly (from thy Heart) ask forgiveness of them whom thou hast grievously wrong'd in *Word* or *Deed*? And dost thou cast out of thy Heart all *Malice* and *Hatred*, which thou hast bore to any body, that thou may'st appear before the Face of *Christ* (the *k* *Prince of Peace*) in *Perfect Love and Charity*?

8. Doth thy Conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold, from any *Widow* or *Fatherless Children*,

d Rom. 8. 34. *e* Heb. 9. 24. *f* Heb. 9. 12, * 1 Tim 2. 5. † Heb. 7. 25. *g* Psal. 73. 25. *h* Acts 4. 1. *i* Acts 10. 43. *k* Isa. 9. 6. Heb. 12. 14.

or from any other Person whomsoever? Be assur'd that unless thou shalt restore, like *Zaccheus*, whose Goods and Lands (if thou be'st able) thou canst not truly repent; and without true Repentance thou canst not be sav'd, nor look Christ in the Face when thou shalt appear before his Judgment-Seat.

9, Dost thou firmly believe that thy Body shall be rais'd up out of the Grave at the sound of the *last Trumpet*; and, that thy Body and Soul shall be united together again in the *Resurrection-day*, to appear before the Lord Jesus Christ, and thence to go with him into the Kingdom of Heaven, to live in everlasting Bliss and Glory?

If the sick Person shall answer to all these Questions like a faithful Christian, then let all who are present join together and pray for him, in these or the like Words.

A Prayer to be said for the Sick, by them who visit him.

O Merciful Father, who art the Lord and Giver of Life, and to whom belong *the Issues of Death*, we thy Children here assembled do acknowledge, that (in respect of our manifold Sins) we are not worthy to ask any Blessing for our selves at thy Hands, much less to become Suitors to thy Majesty in the behalf of others; yet because thou hast commanded us to pray one for another, † especially for the Sick, and hast promis'd, *that the Prayers of the Righteous shall avail much with thee*: In obedience therefore to thy Commandment, and Confidence of thy gracious Promise, we are bold to become humble Suitors to thy Divine Majesty in the behalf of

† James 5.

this

this our dear Brother [*or Sister*] whom thou hast visited with the Chastisement of thine own Fatherly Hand. We could gladly wish the restitution of his Health, and a longer continuance of his Life and Christian Fellowship amongst us, but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *Visitation* to call for him out of this mortal Life, we submit our Wills to thy *blessed Will*, and humbly entreat (for *Jesus Christ's* take, and the Merits of his bitter Death and Passion, which he hath suffer'd for him) that thou would'st pardon and forgive unto him all his Sins, as well that wherein he was conceiv'd and born, as all the Offences and Transgressions which ever since, to this Day and Hour, he hath committed in Thought, Word and Deed, against thy Divine Majesty: Cast them behind thy Back, † *Remove them as far from thy Presence as the East is from the West*; blot them out of thy Remembrance, lay them not to his charge, wash them away with the *Blood of Christ*, that they may no more be seen; and deliver him from all the Judgments which are due unto him for his Sins, that they may never trouble his Conscience, nor rise in Judgment against his Soul; and impute unto him the Righteousness of *Jesus Christ*, whereby he may appear righteous in thy sight. And in his Extremity at this time, we beseech thee, look down from Heaven upon *him* with those Eyes of Grace and Compassion wherewith thou art wont to look upon thy Children in their Afflictions and Misery: Pity thy wounded Servant, like the good *Samaritan*, for here is a sick Soul that needeth the Help of such a *Heavenly Physician*: O Lord, encrease his Faith

† Psalm 103 12.

K k

that

that he may believe that Christ died for him, and that his Blood cleanseth him from all his Sins; and either assuage his Pain, or else encrease his Patience to endure thy blessed Will and Pleasure: And, good Lord, lay no more upon him than thou shalt enable him to bear. Heave him up unto thy self, with those Sighs and Groans which cannot be express'd; make him now to feel what is the Hope of his Calling, what is the exceeding Greatness of thy Mercy and Power towards them that believe in thee; and in his Weakness, O Lord, shew thou thy Strength: Defend him against the Suggestions and temptations of *Satan*, who (as he hath all his Life time) will now in his Weakness especially, seek to assail him, and to devour him. O save his Soul, and reprove *Satan*, and command thy Holy Angels to be about him, to aid him, and to chase away all evil and malignant Spirits far from him. Make him more and more to loath this World, and to desire *to be loosed, and be with Christ*. And when that good Hour and Time shall come wherein thou hast determin'd to call for him out of this present Life, give him Grace peacefully and joyfully to yield up *his* Soul into thy merciful Hands; and do thou receive into thy Mercy, and let thy blessed Angels carry her into thy Kingdom. Make *his* last Hour *his* best Hour, *his* last Words *his* best Words, and *his* last Thoughts *his* best Thoughts: And when the Sight of *his* Eyes is gone, and *his* Tongue shall fail to do its Office, grant, O Lord, that his Soul may (with *Stephen*) behold Jesus Christ in Heaven, ready to receive him; and that thy Spirit within him may *make Request for him with Sighs that cannot be express'd*. Rom. 8, 28. Teach us in *him* to read and see our own End and Mortality,

Mortality, and therefore be careful to prepare ourselves for our last Ends, and put ourselves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend *this* our dear Brother, [*or Sister*] thy sick Servant, unto thy Eternal Grace and Mercy, in that Prayer which Christ our Saviour hath taught us, saying,

Our Father which art in Heaven, &c.

Thy Grace, O Lord Jesus Christ; thy Love, O Heavenly Father; thy Comfort and Consolation, O Holy Spirit, be with us all, and especially with this thy sick Servant, to the End, and in the End. Amen.

Let them read often to the Sick some special Chapters of the Holy Scriptures, as,

The three first Chapters of the Book of *Job*.

The 14 and 19 Chapters of *Job*.

The 34th Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17th Chapter of the First of *Kings*.

The 2d, 4th, and 12th Chapters of the Second of *Kings*.

The 28th, 40th, and 65th Chapters of *Isaiah*.

The History of the Passion of Christ.

The Eighth Chapter to the *Romans*.

The 15th Chapter of the First Epistle to the *Corinthians*.

The 4th Chapter of the First Epistle to the *Thessalonians*.

The 5th Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *St James*.

The 11th and 12th to the *Hebrews*.

The first Epistle of St. Peter.

The three first, and the three last Chapters of the Revelations, or some of these.

And so exhorting the sick Party to wait upon God by *Faith* and *Patience*, till he send for him, and praying the Lord to send them a joyful Meeting in the Kingdom of Heaven, and a blessed Resurrection at the last Day, they depart at their pleasure in the Peace of God.

Consolation against Impatience in Sickness.

IF in thy Sickness, by extremity of Pain, thou be driven to Impatience, meditate,

1. That thy Sins have deserv'd the Pains of Hell therefore thou may'st with greater Patience endure these Fatherly Corrections.

2. That these are the *Scourges of thy Heavenly Father*, and *the Rod is in his Hand*. If thou didst suffer with *Reverence*, being a *Child*, the Correction of thy * *Earthly Parents*, how much rather should'st thou now subject thy self [being the *Child of God*] to the Chastisement of thy *Heavenly Father*, seeing it is for thine Eternal Good!

3. That Christ suffer'd in his Soul and Body for more grievous Pains for thee; therefore thou must more willingly suffer his *blessed Pleasure* for thine own Good: Therefore saith Peter, † *Christ suffer'd for you, leaving you an Example, that they should follow his Steps*, And ‡ *Let us* (saith St. Paul) *run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, &c.*

4. That these *Afflictions* which now you suffer are

* Heb. 12, 9. Isa. 55. 5. † 1 Pet. 2. 21. ‡ Heb. 12.

none other but such as *e* are accomplish'd in your Brethren that are in the World; as witnesseth Peter, yea, Job's Afflictions were far more grievous. There is not *one* of the Saints, who are now at rest in heavenly Joys, but endur'd as much as you do, before they went thither; yea, many of them willingly suffer'd all the torments that Tyranny could inflict upon them, that they might come to those heavenly joys whereunto you are now call'd; and you have a Promise, that *f* the God of all Grace, after that you have suffer'd a while, will make you perfect, establish, strengthen, and settle you: And, that *g* God of his fidelity, will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determin'd the time when thy Affliction shall end, as well as the time when it began. Thirty-eight years were appointed the sick Man at *b* Bethsaida's Pool; twelve years to the Woman with the *i* bloody Issue; three Months to *k* Moses; ten Days Tribulation to the *l* Angel of the Church of Smyrna; three Days Plague to *m* David. Yea, the Number of the Godly Man's Tears are register'd in God's Book, and the *n* Quantity kept in his Bottle.

o The Time of our Trouble, saith Christ, is but a Modicum. God's anger lasts but a *p* Moment (saith David). A little season, (saith the Lord) and therefore calls all the time of our Pain but an *q* Hour of Sorrow. David, for the swiftness thereof, compares our present Trouble to a *** Brook; and Atha-

c 1 Pet. 5. 9. *f* 1 Pet. 5. 10. *g* 1 Cor. 10. 33. *b* John 5. 5. *i* Matt. 9. 20. *k* Exod. 2. 2. *l* Rev. 21. 10. *m* 2 Sam. 24. 13. *n* Psal. 56. 8. *o* John 16. 16. *p* Psal. 80. *q* Rev. 6. 1. 12. John 16. 21. *** Psal. 110. 7.

nosius, to Shower. Compare the longest *Misery* that Man endures in his Life with the Eternity of *Heavenly Joys*, and it will appear to be nothing: And as the sight of a *son* safe born makes the Mother forget all her former deadly Pain, so the sight of Christ in Heaven, who was born for thee, will make all these Pangs of death to be quite forgotten, as if they had never been; like *Stephen*, who, as soon as he saw Christ, forgot his own Wounds, with the Horror of the Grave, and the Terror of the stones, and sweetly yielded his Soul into the hands of his Saviour. Forget thine own Pain, think of Christ's Wounds: *u Be thou faithful unto Death, and he will give thee the Crown of eternal Life.*

6. That you are now call'd to Repetitions in Christ's School, to see how much *Faith, Patience, and Godliness* you have learnt all this while; and whether you can, like *Job*, *x* receive at the hand of God *some Evil*, as well as you have hitherto receiv'd a great deal of *Good*: As therefore you have always pray'd, *Thy Will be done*, so be not thou offended at this which is done by his *Holy Will*.

7. That y all Things shall work together for the best to them that love God; inasmuch that neither *Death, nor Life, nor Angels, nor Principalities, nor Powers, &c.* shall be able to separate us from the Love of God, which is in *Jesus Christ our Lord*. Assure yourself that every Pang is a Prevention of the Pains of Hell; every Respite an earnest of *Heaven's Rest*; and how many *Stripes* do you esteem Heaven worth? As your Life hath been a *Comfort* to others so give your Friends a *Christian Example* to die,

f John 16. 21. *t* Acts 7. *u* Rev. 2. 10. *x* Job 22, o. *y* Rom. 8. 28, 38, 39.

and

and deceive the Devil, as *Job* did. It is but the *Cross of Christ* sent before to crucify the Love of the World in thee, that thou may'st go eternally to live with Christ, who was crucified for thee. As thou art therefore a *true Christian*, take up (like *Simeon of Cyrene*) with both thy Arms his Holy Cross, carry it after him, unto him; thy Pains will shortly pass, thy Joys shall never pass away.

Consolations against the Fear of Death.

IF in the time of thy Sicknes thou findest thyself afraid to die, meditate,

1. That it argueth a *dastardly Mind* to fear that which is not; for in the Church of Christ there is no Death. *Isa.* 25, 7, 8. 'And whosoever liveth and believeth in Christ shall never die, *John* 11, 26. Let them fear Death who live without Christ. Christians die not; but when they please God, they are (like *Enoch*) translated unto God: Their Pains are but *Elijah's fiery Chariots*, to carry them up to Heaven; or like *Lazarus's Sores*, sending them to *Abraham's Bosom*. In a word, if thou be one of them that like * *Lazarus* lovest Jesus, thy Sicknes is not unto the Death, but for the Glory of God, who is of his love, changeth thy living Death to an everlasting Life. And if many Heathen Men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in Hope of the Immortality of the Soul, wilt thou, being train'd so long in *Christ's School*, (and now call'd to the Marriage Supper of the blessed Lamb, *Rev.* 29. 7.) be one of those Guests that refuse to go to that joyful Banquet? God forbid.

* *Luke* 16. 43. *John* 11. 4.

2. Remember that thy abode is here but a *second Degree of thy Life*; for after thou hadst first liv'd *Nine Months* in thy *Mother's Womb*, thou wast of necessity driven thence to live here in a *second Degree of Life*: And when that a *Number of Months* which God hath determin'd for this Life are expir'd, thou must likewise leave this, and pass to a *third Degree* in the other World which never ends, which (to them that live and die in the Lord) surpasseth as far this *kind of Life* as this doth that which one lives in his *Mother's Womb*. To this last and *excellent'st Degree of Life*, thro' this Door pass'd Christ himself, and all his Saints that were before thee; and so shall all the rest after them and thee. Why should'st thou fear that which is common to all God's Elect? Why should that be uncouth to thee which was so welcome to all them? Fear not Death for as it is the *Exodus* of a *bad*, so 'tis the *Genesis* of a *better World*; the End of a Temporal, but the Beginning of an Eternal Life.

3. Consider that there are but *three things* that can make Death so fearful unto thee: 1. The Loss thou hast thereby; 2. the Pain that is therein; 3. the terrible Effects which follow after: All these are but false Fires, and causeless Fears. For the first, if thou leavest here *uncertain Goods* which Thieves may rob, thou shalt find in * Heaven a true *Treasure*, that can never be taken away: These were but lent thee, as a Steward, upon Accompts; those shall be given thee, as thy Reward, for ever. If thou leavest a *loving Wife*, thou shalt be married to Christ, which is more lovely. If thou leavest *Children and Friends*, thou shalt there find all thy Re-

* Job 14. 5. Matt. 6. 19, 20.

Religious Ancestors and Children departed : yea, Christ and all his blessed Saints and Angels ; and as many of thy Children as be God's Children, shall thither follow after thee : Thou leavest an *earthly Possession* and a *c House of Clay*, and thou shalt enjoy an *Heavenly Inheritance* and a *d Mansion of Glory*, which is purchas'd, prepar'd, and reserv'd for thee : What hast thou lost ? Nay, Is not *Death unto thee Gain* ? Go home, go home, and we will follow after thee.

Secondly, For the *Pain in Death* : The *Fear of Death* more pains by many than the very *Pangs of Death* ; for many a *Christian* dies without any great *Pang* or *Pains*. Pitch the *Anchor of thy Hope on the firm Ground of the Word of God*, who hath promis'd *e in thy Weakness to perfect his Strength*, and not *f to suffer thee to be tempted above that thou art able to bear*. And Christ will shortly turn all thy *temporal Pains* to his *eternal Joys*. Lastly, as for the *terrible Effects* which follow after *Death*, they belong not unto thee, being a *Member of Christ* ; for Christ by his *Death* hath taken away the *Sting of Death* to thy Faithful ; so that now there is *g no* *Condemnation* to them that are in Christ Jesus : And Christ hath protested, that *h* *He that believeth in him hath everlasting life, and shall not come into Condemnation, but hath passed from Death unto life*. Hereupon the Holy Spirit from Heaven saith, *i* *blest are the dead which die in the Lord, and that from thenceforth they rest from their Labours, and their Works do follow them*. In respect therefore of the Faithful, *Death is swallow'd up in Victory*, and his

c 2 Cor. 5. 1, *d* John 13. 9. *e* 2 Cor. 12. 9. *f* 1 Cor. 10. 23. *g* Rom. 8. 1. *h* John 5. 24. *i* 1 Cor. 15. 54.

Sting

Sting, which is Sin, and the Punishment thereof, is taken away by Christ: Hence Death is call'd, in respect of our Bodies, & Sleep and Rest; in Respect of our Souls, a 'going to our Heavenly Father, / a departing in Peace, a removing from this Body to go to the Lord, *m* Dissolution of Soul and Body to be with Christ. *What shall I say?* Precious in the sight of the Lord is the Death of his Saints: These Pains are but thy rhrows and travel to bring forth eternal Life; and, who would not pass thro' Hell to go to paradise, much more thro' Death? There is nothing after Death that thou need'st fear, not thy Sins, because Christ hath pay'd thy *Ransom*; not thy Judge, for he is thy loving brother, not the Grave, for it is the Lord's Bed; not Hell, for thy *Redeemer* keeps the Keys; not the Devil, for God's *Holy Angels pitch their Tents about thee*, and will not leave thee till they bring thee to Heaven. Thou wast never nearer eternal Life; glorify therefore Christ by a blessed Death: Say cheerfully, *Come Lord Jesus*, for thy Servant cometh unto thee: I am willing, Lord, help my Weakness.

*Seven sanctified Thoughts and mournful Sighs
of a Sick Man ready to die.*

NOW forasmuch as God, of infinite Mercy, doth so temper our Pain and sickness, that we are not always oppress'd with Extremity, but gives us in the midst of our Extremities some respite to ease and refresh ourselves, thou must have special Care (considering how short a time thou hast, either for ever to lose, or to obtain Heaven) to make use of every breathing-time which God does afford thee;

& 1 Thess. 4. 13. Isa. 25. Rev. 14. / Luke 2. 29.
m 2 Cor. 5. Phil 2. 23. and.

and, during that little time of Ease, to gather Strength against the Fits of greater Anguish; therefore in these times of Relaxation and Ease, use some of these short Thoughts and Sighs.

The First Thought.

SEeing every Man enters into this Life in Tears, passes it in Sweat, and ends it in Sorrow, Ah! what is there in it, that a Man should desire to live any longer in it? O what a Folly is it, that when the Mariner roweth with all his Force to arrive at the wish'd Port; and that the Traveller never resteth till he come to his Journey's end? We fear to descry our Port, and therefore would put back our Barque, to be longer toss'd in this continual Tempest: We weep to see our Journey's end, and therefore desire our Journey to be lengthen'd, that we might be the more tired with a foul and cumbersome Way.

The spiritual Sigh thereupon.

OR Lord, this Life is but a troublesome Pilgrimage, *n* few in Days, but full of Evils; and I am weary of it by reason of my Sins: Let me therefore, O Lord, entreat thy Majesty in this my *Bed of Sickness*, as *o Elias* did under the Juniper-Tree in his Affliction: *It is now enough, O Lord, that I have lived so long in this Vale of Misery; take my Soul into thy merciful Hands, for I am no better than my Fathers.*

The Second Thought.

THink with what a *p* Body of Sin thou art laden, what great Civil-Wars are contain'd in a *q* little World, the *r* *Flesh* fighting against the Spi-

n Gen. 47. 9. *o* 1 King 19. 4. *p* Rom. 7. 24. *q* Jam. 4. 1. *r* Gal. 5. 17.

rit Passion against *Reason*, *Earth* against *Heaven* and the *World* *within* thee bandying itself for the *World* *without* thee; and that but *one* only Means remains to end this Conflict, *Death*, which (in God's appointed time) will separate thy Spirit from thy Flesh, the pure and regenerate part of thy Soul from that part which is impure and unregenerated.

The spiritual Sigh upon the second Thought.

O *Wretched Man that I am! † who shall deliver me from the Body of this Death? O my sweet Saviour Jesus Christ, † thou hast redeem'd me with thy precious Blood; and v because thou hast deliver'd my Soul from Sin, mine Eyes from Tears, and my Feet from falling, w I do here, from the very bottom of my Heart, ascribe the whole Praise and Glory of my Salvation to thy only Grace and Mercy, saying with the holy Apostle, x Thanks be unto God which hath given me the Victory thro' our Lord Jesus Christ.*

The Third Thought.

T *Think how it behoves thee to be assur'd that thy Soul is Christ's; for Death hath taken sufficient Gages to assure himself of thy Body, in that all thy Senses be ready to die, save only the Sense of Pain; but sith the Beginning of thy Being began with Pain, marvel the less if thy End conclude with Dolours: But if these Temporal Dolours (which only afflict the Body) be so painful, Lord, y who can endure the devouring Fire? Who can abide the everlasting Burning?*

† Rom. 7. 24. † Rev. 5. 9. v Psal. 116. 8. w Psal. 145. x 1 Cor. 15. 57. y Ilsa. 33. 14.

The

The Spiritual Sigh upon the Third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only Physician that canst ease my Body from Pain, and restore my Soul to Life Eternal; put thy Passion, Cross, and Death, betwixt my Soul and thy Judgments, and let the Merits of thy Obedience stand betwixt thy Father's Justice and my Disobedience; and from these bodily Pains receive my Soul into thine everlasting Peace, for I cry unto thee with Stephen* *Lord Jesus, receive my Spirit.*

The Fourth Thought.

THink that the worst that Death can do, is but to send thy Soul sooner than thy Flesh would be willing, to Christ and his Heavenly Joys. Remember that *worst is thy best hope*, the *worst* therefore of Death is rather a Help than Harm.

The Spiritual Sigh upon the Fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in Misery flieth unto thy Grace for succour and mercy: O sound that sweet Voice in the Ears of my Soul which thou speakest unto the penitent Thief on the Cross, † *This Day shalt thou be with me in Paradise*: For I, O Lord, do (with the Apostle) from my Soul speak unto, ‡ *I desire to be dissolv'd, and to be with Christ.*

The Fifth Thought.

THink (if thou fear'st to die) c that in Mount Sion there is no Death, for he that believeth in Christ shall never die. And if thou desirest to live, without doubt, the Life Eternal (whereunto this Death is a Passage) surpasseth all: There do all the Faithful departed (having ended their Miseries) live

* Acts 7. 59. † Luke 23. 43. ‡ Psal. 1. 25. c Isa. 25. 7. 8 John 11. 25. L I with

with Christ in Joys: And thither shall all the Godly which survive be gather'd out of their Troubles, to enjoy with him *Eternal Rest*.

The Spiritual Sigh on the Fifth Thought.

O Lord, thou seest the Malice of Satan, who (not contenting himself, *d like a roaring Lion* all the Days and Nights of our Life, to seek our Destruction) shews himself busiest when thy Children are *weakest* and nearest unto their End? O Lord, reprove him, and preserve my Soul. He seeks to terrify me with Death, which my Sins have deserv'd; but let thy Holy Spirit comfort my Soul with the assurance of eternal Life, which thy Blood hath purchased: Alluage my Pain, encrease my Patience, and (if it be thy blessed Will) end my Troubles: for my Soul beseecheth thee with old blessed *Simmon, e Lord, now let thy Servant depart in Peace, according to thy Word.*

The Sixth Thought.

THink with thy self what a Blessing God hath bestow'd upon thee above *many millions* in the World; that whereas they are either Pagans who worship not the true God, or Idolaters who worship the true God falsely: Thou hast liv'd in a true Christian Church, and hast Grace to die in the true Christian Faith, and to be buried in the *Sepulchre of God's Servants*, who all wait for the *f Hope of Israel*. the raising of their Bodies in the *g Resurrection of the Just*.

The spiritual Sigh on the Sixth Thought.

O Lord Jesus Christ, who art *b the Resurrection and the Life, in whom whosoever believeth, shall live, tho' he were dead*: I believe that *who soever liveth and believeth in thee shall never die*:

d 1 Pet. 5. 8. *e* Luke 2. 29. *f* Acts 26, 6, 7. *g* Luke 14. 14. *b* John 11. 25, 26. i 1

i ' I know that I shall rise again in the Resurrection of the last Day ; k for I am sure that thou my Redeemer livest : And tho' that after many death worms destroy this Body, yet I shall see thee, my Lord and my God, in this Flesh.

Grant therefore, O *Christ*, for thy bitter Death and Passion sake, that at that Day I may be one of them to whom thou wilt pronounce that joyful Sentence, l ' Come ye blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World.

The Seventh Thought.

THink with thyself how *Christ* endur'd for thee m a cursed *Death* and the *Wrath of God*, which was due unto thy Sins ; and what terrible Pains and cruel Torments the Apostles and Martyrs have voluntarily suffer'd for the defence of *Christ's Faith*, when they might have liv'd by dissembling or denying him. How much more willing shouldst thou be to depart in the Faith of *Christ*, having less Pains to torment thee, and more Means to comfort thee ?

The Spiritual Sigh upon the seventh Thought.

O Lord my Sins have deserv'd the Pains of Hell and Eternal Death, much more these Fatherly Corrections wherewith thou dost afflict me ; but n ' O blessed Lamb of God, which takest away the Sins of the World, have Mercy upon me, and o wash away all my filthy Sins with thy most precious Blood, and p receive my Soul into thy Heavenly Kingdom ; for q into thy Hands, O Father, I commend my Spirit, and thou hast redem'd me, O Lord, thou God of truth.'

i John 11. 24. k Job 13, 25, 26. l Matt. 25. 34. m Gal. 3. 13. n John 1. 29. o Rev. 1. 5. p Luke 23, 42. q Psal. 31. 5.

The sick Person ought now to send for some godly and religious Pastor.

IN any wise remember (if conveniently it may be) to send for some godly and religious Pastor, not only to pray for thee at thy Death (for God in such case hath promis'd *to hear the Prayers of the Righteous & Prophets and s Elders of the Church*) but also upon thy Confession und unfeign'd Repentance, to absolve thee of thy Sins; for as Christ hath given him a Calling to *baptize thee unto Repentance for the remission of thy Sins*, so hath he likewise given him a Calling, and a Power and *w Authority* (upon Repentance) to absolve thee from thy Sins: x 'I will give thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon Earth shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. *And again, y* Verily I say unto you, whatsoever ye bind on Earth shall be bound in Heaven; and whatsoever ye loose on Earth, shall be loosed in Heaven. *And again, z* receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whatsoever sins ye retain, they are retained.' This Doctrine was as ancient in the Church of God as *Jeb*; for *Elibu* tells him, *a* 'That when God strikes a man with a malady on his Bed, so that his Soul draweth near to the grave, and his Life to the Buriers; if there be any Messenger with him, or an Interpreter, one of a thousand, to declare unto Man his Righteousness, then will he have mercy upon him, &c.' And answerable hereunto saith St. *James*, *b* 'If the sick have committed sins,

1 Gen. 10. 7. Jer. 18. 20. & 15. 1, 1 Sam. 12. 19. 22.
/ James 5. 14, 15, 16. & Matt. 1. 4, Acts 19. 4. u 1 Cor
5. 4. w 5 Cor. 10. 8. x Matt. 16, 19. y Matth. 18. 18.
z John 20, 22. 23. a Job 33, 19, 22. 23, 24. b Jam. 5. 15.

(upon

(upon his Repentance and the Prayers of the Elders) *they shall be forgiven him.* c *These have Power to shut Heaven,* and to d deliver (the scandalous impenitent Sinner) to Satan; for e 'the Weapons of their warfare are not Carnal, but mighty, thro' God, to cast down, &c. and to have Vengeance in readiness against all Disobedience. They have the f *Key of losing,* therefore the *Power of absolving.*

The Bishops and Pastors of the Church do not forgive Sin by any g *absolute Power* of their own, (for so only Christ their Master forgiveth Sins) but h Ministerally, as the Servants of Christ, and Stewards to whose Fidelity their Lord and Master has committed his Keys, and that is when they do declare and Pronounce, either publicly or privately, by the word of God, what bindeth, what looseth, and the Mercies of God to penitent Sinners, or his Judgments to impenitent and obstinate Persons, and so do apply the general Promises or Threatnings to the Penitent or Impenitent; for Christ from Heaven does by them (as by his Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the Gates of Heaven, and against whom he will shut them: And therefore 'tis not said, *Whose sins ye signify to be remitted,* but *whose sins ye remit.* They then do remit Sins, because Christ by their Ministry remitteth Sins, as Christ by his Disciples looseth Lazarus, John 11. 44. And as no Water could wash away Naaman's Leprosy but the waters of Jordan, (tho' other Rivers were as clear) because the Promise was annex'd unto the Water of Jordan, and not of other Rivers; so tho' another

c Rev. 11. 16. d 1 Cor. 55. e 2 Cor. 10. 4. &c
f Matt. 16. 19, g 1 Cor. 5. 4. h 1 Cor. 4. 1, 2. Act.
13, 38. L 1 3 Man

Man may pronounce the *same Words*, yet have they not the efficacy and power to work on the Conscience, as when they're pronounc'd from the Mouth of *Christ's Ministers*, because the *i promise* is annex'd to the Word of God in their Mouths; for them as he *k* chosen, *l* separated, and *m* set apart for this Work, and to them he has committed the *n Ministry and Work of Reconciliation*; by their holy *o* Calling and *p* Ordination they have receiv'd the *q* Holy Ghost, and the *Ministerial power of binding and loosing*: They are *sent forth by the r Holy Ghost for this Work whereunto he hath called them*. And Christ gives his Ministers Power to forgive Sins to the Penitent, in the *s* same Words that he teacheth us in the *Lord's prayer*, to desire God to forgive us our Sins; to assure all penitent Sinners, that GOD by his Ministers Absolution doth fully, thro' the Merits of Christ's Blood, forgive them all their Sins: So that what Christ decreeth in Heaven *in foro judicii*, the same he declareth on Earth by his reconciling Ministers *in foro pœnitentiæ*: So that as God hath *reconcil'd the World to himself by Jesus Christ*, so hath he (saith the Apostle) *given unto us the Ministry of Reconciliation*.

He that sent them to *Baptize*, saying, *t* 'Go and teach all Nations, baptizing them, &c. sent them also to remit *sins*, saying, *u* 'As my Father sent me, so send I you: Whose soever sins ye remit they are remitted unto them, &c. As therefore none can baptize (tho' he use the same Water and Words) but only the *lawful Minister* which Christ hath call'd

i I John 20, 21. 22. *k* Acts 1. 24. *l* Acts 3. 2. *m* Rom. 1. 1. *n* 2 Cor. 5, 18. 19. *o* Acts 13. 2. *p* 1 Cor. I 1. Heb. 5 4. *q* Tit. 1. 5. *r* John 20, 22, 23. *s* Acts 13. 2. 3. *t* John 20. 23. *u* 2 Cor. 5. 18 *v* John 20, 21. 25.

and

and authoriz'd to this Divine and Ministerial Function; so, tho' others may comfort with good Words, yet none can *w* absolve from Sin but only those to whom Christ hath committed the holy * Ministry and Word of Reconciliation: And of their Absolution Christ speaketh, † *He that beareth you beareth me.* In a doubtful Title thou wilt ask the Counsel of a skilful Lawyer; in peril of Sickness, thou wilt know the Advice of the learned Physician; and is here no danger in the dread of Damnation, for a Sinner to be his own Judge?

Judicious Calvin *a* teaches this Point of Doctrine most plainly; *Etsi omnes mutuo nos debeamus consolari, &c.* 'Altho' (saith he) we ought to comfort and confirm one another in the confidence of God's Mercy, yet we see that the Ministers are appointed as Witnesses and Sureties, to ascertain our Consciences of the Remission of Sins, insomuch as they are said to remit Sins, and to loose Souls. Let every faithful Man therefore remember, that 'tis his Duty (if inwardly he be vex'd and afflicted with the sense of his Sins) not to neglect that Remedy which is offer'd unto him by the Lord, *to wit*, that (for the ceasing of his Conscience) he make private Confession of his sins to his Pastor; and, that he desire his private Endeavour for the application of some comfort to his Soul, whose Office it is (both publickly and privately) to administer Evangelical Consolation to God's People.

Beza highly *b* commended this Practice; and Luther saith, *c* 'that he had rather lose a thousand Worlds, than suffer private Confession to be thrust

a 2 Cor. 7, 10. * Heb. 5, 41. 2 Cor. 5, 10. † Luke 10 6. *a* Lib. 3 Instit. cap. 4. Sect. 12, *b* in Antith. Patrus & Christianismi, vol. 1. fol. 66. *c* Luther tom. 6 fol, 109. & seq.

out of the Church. Our Church hath ever most soundly maintain'd the Truth of this Doctrine, but most justly abolish'd the Tyrannous and Antichristian Abuse of Popish Auricular Confession, which they thrust upon the Souls of Christians as an *expiatory Sacrifice*, and a *Meritorious Satisfaction* for Sin; racking their Consciences to confess when they feel no Distress, and to enumerate all their Sins, which is impossible; that by this means they might dive into the secrets of all Men, which oftentimes hath prov'd pernicious, not only to private Persons, but also to publick States. But the Truth of God's Word is, That no Person having receiv'd Orders in the Church of *Rome* can truly absolve a Sinner; for the Keys of *Absolution* are two, the one is the Key of *Authority*, and that only * *Christ* hath; the other is the Key of *Ministry*. and this he *e* gives to his *Minister*, who are therefore call'd / the ' *Ministers of Christ*, the *Stewards of God's Mysteries*, the *g* *Ambassadors of Reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. but *Christ* never ordain'd in the New Testament any Order of Sacrificing Priests; neither in the Name of *depos* which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of *Christ* in all the New Testament: Neither do we read in all the New Testament, of any who confess'd himself to be a Priest, but *b* *Judas*: Neither is there any real Priest in the New Testament, but only *i* *Christ*: Neither is there any part of his Priesthood to be *now accomplish'd* on *k* *Earth*.

d Witness our Liturgy, Dr. *Holland* absolv'd Dr *Reynolds*, who not being able to speak, kiss'd the hand where-with he was absolv'd. * *Rev.* 3. 17. *Matt.* 2. 7. *Luke* 5, 21. *e* *Mat.* 16. 19 *f* *1 Cor.* 4. 1. *g* *2 Cor.* 4. 20. *1 Cor.* 12. 10. *i* *John* 4. 1. *John* 20. 23. *b* *Matt.* 27. 4. *i* *Heb.* 7. 24, 27, 28. but

ut that which is fulfilled in *Heaven*, by making Intercession for us. Seeing therefore Christ never ordain'd any Order of Sacrificing Priests, and that Popish Priests scorn the Name of Ministers of the Gospel, to whom only Christ committed his *Keys*, it necessarily follows, that no Popish Priest can truly either *excommunicate* or *absolve* any Sinner, or have any lawful Right to meddle with Christ's Keys: But the *Antichristian Abuse* of this Divine Ordinance should not abolish the lawful use thereof betwixt Christians and their Pastors, in cases of Distress of Conscience, for which it was chiefly ordain'd.

And verily there is not any Means more excellent to humble a *proud Heart*, nor to raise up an *umble Spirit*, than this spiritual Conference betwixt the Pastors and the People committed to their charge, if any Sin therefore troubles thy Conscience, confess it to God's Minister, ask his Counsel, and if thou dost truly repent, receive his *Absolution*; and then doubt not in *foro Conscientiæ*, but thy Sins be as verily forgiven on *Earth*, as if thou didst hear Christ himself, in *foro judicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*; He that heareth you, hear me: Try this, and tell me whether thou shalt not find more Ease in thy Conscience then can be express'd in Words. Did prophane Men consider the Dignity of this Divine Calling, they would the more honour the Calling, and reverence the Persons.

The sick Man (having thus eased his *Conscience*, and receiv'd his *Absolution*) may do well (having a convenient number of faithful Christians join'd with

& Heb. 8, 4. & 7, 15. / Luke 10. 16.

him)

him) to receive the Holy Sacrament of the Lord's Supper; to encourage him in his *Faith*, and to discourage the Devil in his Assaults: In this respect the *b* Countel of *Nice* termeth this Sacrament *Viaticum*, the *Soul's Provision for her Journey*: And albeit the Lord's Supper be an *Ecclesiastical Action*, yet forasmuch as our Lord (the first Institutor) celebrated it in a *c* private House, and that *d* St. *Paul* terms the Houses of Christians the *Churches of Christ*, and that *e* Christ himself hath promis'd to be in the midst of the Faithful, where but two or three are gathered together in his Name; I see no reason but (if Christians desire it, when they are not thro' sickness able to come to Church) that they should receive, and the Pastors ought to administer unto them, the Sacrament at home: He shews more Simplicity than Knowledge, who thinks that this favours of a Private Mass; for a Mass is call'd private, not because it is said in a private House, but because (as Bishop *f Jewel* teaches us out of *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others; and then it is private, altho' the whole Parish be present and looking upon him. There is as much difference between such a Communion and the *Antichristian Idol* of a private Mass, as there is betwixt Heaven and Hell: For at a Communion in a private Family, upon such an extraordinary occasion, Christ's Institution is observ'd; many faithful Brethren meet together, and *tarry one for another*; Christ's Death is remember'd and shew'd, and the

b Conc. Nic. Can. 13. *c* Mark 26, 18, Luke 22, 12
d Rom. 16. 5. Philem. v. 2, *e* Matt. 18, 20. *f* *Jewell*
 against *Harding*, Artic. 1. on Private Mass, fol. 4.

Minister, together with the Faithful and the sick Party, do communicate. Mr. *Calvin* saith, ' that he doth very willingly admit administering of the Communion to them that are sick, when the case and opportunity so requireth. And in another place he saith, That he hath many weighty Reasons to compel him not to deny the Lord's Supper unto the Sick : Yet I would wish all Christians to use to receive often in their Health, especially once every Month with the whole Church ; for then they shall not need so much as to assemble their Friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament : For, as Mr. Perkins saith very well, *g* ' the fruit and efficacy of the Sacrament is not to be restrain'd to the time of receiving, but it extends itself to the whole time of Man's life afterwards ; the Efficacy whereof did Men thoroughly understand, they should not need to be so often exhorted to receive it.

b Pastores omnes hic exoratos vellem, ut in hujus controversia statum penitus introspeciant ; nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio : *i* Parvuli panem petunt, & non sit qui frangat eis.' As therefore when a wicked liver dieth, he may say to Death as *Ahab* said to *Elijah*, *k* Hast thou found me, O mine Enemy ! so on the other side, when 'tis told a penitent Sinner, that Death knocks at the Door, and begins to look him in the Face ; he may say of Death, as *David* said of *Abimaz*, *l* ' let him come and welcome, for he is a good Man, and cometh with good Tidings,

g Perkins's right Way to dying well. *b* Admonitio ad Pastores *i* Lam. 4. 4. *k* 1 Kings 21 20. *l* 2 Sam. 18. 27.

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He is the Messenger of Christ, and bringeth unto me the joyful News of Eternal Life. And as the *Red-Sea* was a Gulph to drown the *Egyptians* to destruction, but a Passage to the *Israelites*, to convey them to Canaan's Possession; so Death to the wicked is a Sink to Hell and Condemnation, but to the godly the Gate to everlasting Life and Salvation; and one Day of a blessed Death will make amends for all the Sorrows of a bitter Life.

When therefore thou perceivest thy Soul departing from thy Body, pray with thy Tongue, if thou canst, else pray in thy Heart and Mind these words, fixing the Eyes of thy Soul upon Jesus Christ thy Saviour.

A Prayer at the yielding up of the Ghost.

O Lamb of God, which by thy Blood hast taken *p* away the Sins of the World, have mercy upon me a Sinner: *q* Lord Jesus receive my Spirit. Amen

When the sick Party is departing, let the Faithful that are present kneel down and commend his Soul to God, in these or the like Words:

O Gracious God, and merciful Father, who art *our* *r* Refuge and Strength, and a very present help in trouble, lift up the *s* light of thy favourable Countenance at this instant upon thy Servant, that now cometh to appear in thy Presence: *t* wash away, good Lord, all his Sins by the Merits of Christ Jesus's Blood, that they may never be laid to his charge: Encrease his Faith, preserve and keep safe his soul from the danger of the devil and his wicked Angels; comfort him with thy Holy Spirit, cause him now to feel that thou art his loving Father,

p John 1, 29. *q* Luke 18, 13. *r* Psal. 46, 1. *s* Psal. 46. *t* John 1, 17.

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and that he is thy Child by Adoption and Grace: Save, O Christ, the Price of thine own Blood, and suffer him not to be lost whom thou hast bought so dearly: Receive his Soul, as thou didst the penitent Thief, into thy Heavenly *Paradise*; let thy blessed Angels conduct him thither, as they carried the Soul of *Lazarus*; and grant unto him a joyful Resurrection at the last Day. O Father, hear us for him, and hear thine own Son, our only * *Mediator*, that *sits at thy right Hand*, for him and us all; even for the Merits of that bitter Death and Passion which he has suffer'd for us: In confidence whereof we now recommend his Soul into thy Fatherly Hands, in that blessed Prayer which our Saviour hath taught us in all times of our Troubles to say unto thee. *Our Father, &c.*

Thus far of the *Practice of Piety* in dying in the Lord. Now follows

The Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying for the Lord is term'd *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of Death, to invite many, and to confirm all to embrace the Truth thereof. To this kind of death Christ hath promis'd a Crown; † Be thou faithful unto thy Death, and I will give thee the Crown of Life. Which Promise the Church so firmly believ'd, that they term'd Martyrdom itself a Crown: And God, to animate Christians to this excellent Prize, would (by a Prediction) that † Stephen, the first Christian Martyr, should have his Name of a Crown.

* Rom. 8, 34. † Rev. 2, 10. † Acts 7.

Of Martyrdom there are three kinds.

1. *Sola voluntate*, in Will only; as *John* the Evangelist, who (being boil'd in a Cauldron of Oil) came out rather anointed than sod, and died of Old-age at *Ephesus*.

2. *Solo opere*, in Deed only; as the *a* Innocents of *Bethlehem*.

3. *Voluntate & opere*, both in Will and Deed; as in the *b* Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our Days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable, whose fiery Zeal to God's Truth brought them to the Flames of Martyrdom, to seal Christ's Faith: It is not the Cruelty of the Death, but the *c* Innocency and Holiness of the Cause, that maketh a Martyr: Neither is an erroneous Conscience a sufficient Warrant to suffer Martyrdom, because Science in God's Word must direct *Conscience* in Man's Heart; for they who killed the Apostles, in their erroneous Conscience thought *d* they did God good service; and *Paul*, out of Zeal, breath'd slaughter against the Lord's Saints. Now whether the Cause of our Seminary Priests and Jesuits be so holy, true, and innocent, as that it may warrant their Conscience to suffer Death, and to hazard their eternal Salvation thereon, let *Paul's* Epistle written to the ancient Christian *Romans* (but against our new *Antichristian Roman*) be judge, and it will plainly appear, that the Doctrine which *Paul* taught to the ancient Church of *Rome* is *ex diametro* opposite in 26 fun-

a Matt 2. Acts and Monuments. 1 Pet 2. 19. Aug. Ep. 61. *b* John 16, 2. *c* Acts 9, 1. *d* Phil. 2, 6.

damental Points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth; for St. *Paul* taught the Primitive Church of *Rome*.

1. That our Election is of God's free Grace, and not *ex operibus prævisis*, *Rom* 1. 11. & 11. 5, 6.

2. That we are justified before God by Faith only, without good Works, *Rom*. 3, 20, 28. *Rom*. 4, 2, &c. *Rom*. 9, 17.

3. That the good Works of the Regenerate are not of their own *condignity meritorious*, nor such as can deserve Heaven, *Rom*. 8. 18. & 18. 6, & 6. 23.

4. That those Books only are God's Oracles and Canonical Scriptures, which were committed to the Custody and Credit of the *Jews*, *Rom*. 3, 2. & 1. 2. & 16. 26. such were never the *Apocrypha*.

5. That the Holy Scriptures have God's Authority, * *Rom*. 9. 17, & 3, 4. & 11, 32. conferred with *Gal*. 3, 22. Therefore above the Authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the Holy Scripture, *Rom*. 15, 1. & 10. 1, 2, 8. & 16, 26.

7. † That all Images made of the true God are very Idols, *Rom*. 1, 23. and *Rom*. 2. 22. conferred.

8. That to bow the Knee religiously to an Image, or to worship any Creature, is meer Idolatry, *Rom*. 11. 4. and a lying Service, *Rom*. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, *Rom*. 10. 13, 14. & 8. 15, 27. therefore not to Saints and Angels.

* Note. That the Scripture saith, God saith, and scripture concludeth, is all one with *Paul*. † Having reference to what he spoke before, *Rom*. 1. 23. of Images.

10. That Christ is our only Intercessor in Heaven, *Rom.* 8. 34. & 5. 2. & 16. 27.

11. That the only Sacrifice of Christians is nothing but the spiritual sacrificing of their *Souls* and *Bodies* to serve God in *Holiness* and *Righteousness*, *Rom.* 12. 1. & 15. 15, 16. therefore no *real* sacrificing of Christ in the Mass.

12. That the Religious Worship call'd *dulia* as well as *latria*, belonging to God alone, *Rom.* 1. 9. & 12, 11, & 16, 18. conferred.

13. That all Christians are to pray unto God in their own *native Language*, *Rom.* 14, 11.

14. That we have not of our selves, in the state of Corruption, *Free will unto good*, *Rom.* 7, 18, &c. *Rom.* 9. 16.

15. That Concupiscence in the Regenerate is sin, *Rom.* 7. 7, 8, 10.

16. That the Sacraments do not confer Grace *ex opere operato*, but sign and seal that it is conferred already *unto us*, *Rom.* 4, 11, 12. & 2, 28, 29.

17. That every true believing Christian may in this Life be *assur'd of his Salvation*, *Rom.* 8, 9, 10. 35, &c.

18. That no Man in this Life, since *Adam's fall*, can perfectly *fulfil* the Commandments of God, *Rom.* 7, 10, &c. *Rom.* 3, 19, &c. *Rom.* 11, 32.

19. That to place Religion in the *difference of Meat and Days*, is Superstition, *Rom.* 14, 3, 5, 6. 17, 23.

20. That the *Imputed Righteousness of Christ* is that only which makes us just before God, *Rom.* 4. 9, 17, 23.

21. That Christ's Flesh was made of the Seed of *David* by *Incarnation*; not of a *Wofer Cake*, by *Transubstantiation*, *Rom.* 1, 3.

22. That

22. That all true Christians are Saints, and not those whom the Pope only doth *Canonize*, Rom. 1. 7, & 8, 27. & 15. 31. & 16, 2, 15, & 15, 25,

23. That *Ipse*, Christ the God of Peace, and not *Ipſa*, the Woman, should bruise the Serpent's Head, Rom. 16. 23.

24. That every Soul must of Conscience be subject (and pay tribute to) the *Higher Powers*, that is, the Magistrates which bear the sword, Rom. 13, 1, 2, &c. and therefore the *Pope*, and all *Prelates*, must be subject to their *Emperors*, *Kings*, and *Magistrates*, unless they will bring Damnation upon their Souls, as Traytors that resist God and his Ordinance, Rom. 13, 2.

25. That *Paul* (not *Peter*) was ordain'd by the Grace of God to be the chief Apostle of the Gentiles, and consequently of *Rome*, the chief City of the Gentiles, † Rom. 15, 15, 16, 19, 20, &c. Rom. 11. 4. Rom. 16. 4.

26. That the Church of Rome may err and fall away from the true Faith as well as the Church of Jerusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome teaches in all these, and in innumerable other Points, clean contrary to that which the Apostle taught the Primitive Romans, let GOD and this Epistle judge

† It seems by Rom. 15, 20, 29. and the whole last chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither from him; for he calls them *his helpers*, v. 39 *kinsmen*, v. 7, 13, *fellow prisoners*, v. 7. the first Fruits of Achaia, where he had preach'd, v. 5. all familiar to him, and to Tertius who writ the Epistle. v. 22. And therefore they came so joyfully to meet Paul at Appii Forum, hearing that he was coming towards Rome, Acts 22, 15.

betwixt them and us, whether of us both stands in the *true ancient Catholick Faith*, which the *Apostle* taught the *Old Romans*: And whether we have not done well to depart from them, so far as they have departed from the *Apostle's Doctrine*: And, whether it be not better to return to *St. Paul's Truth*, than still to continue in *Rome's Error*: And if this be true, then let Jesuits and Seminary Priests take heed, and fear, lest it be not *Faith*, but *Faction*; not *Truth*, but *treachery*; not Religion. but *Rebellion*, beginning at Tyber, and ending at Tyburn, which is the cause of their Deaths: And being sent from a troublesome Apostatical See, rather than from a peaceable Apostolical Seat, because they cannot be suffer'd to persuade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign, to raise Rebellion, to move Invasion, to stab and poyson *Queens*, to kill and murder *Kings*, to blow up whole States with Gunpowder, they desperately cast away their own Bodies to be hang'd and quarter'd; and (their Souls saved, if they belong to God) I wish † *such Honour to all his Saints* that sends them: And I have just cause to fear, that the Miracles of *Lip-sius's two Ladies*, *Blanston's Boy*, *Garnet's Straw*, and the Maid's fiery Apron, will not suffice to clear, that these Men are not Murderers of themselves, rather than Martyrs of Christ.

And with what Conscience can any Papist count *Garnet* a Martyr, when his own Conscience forced him to confess, that it was for Treason, and not for Religion, that he died? But if the Priests of such a Gunpowder Gospel be Martyrs, I marvel who are Murderers; if they be Saints, who are Scythians; and, who are Canibals, if they be Catholics?

† Psalm 49. 9.

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But leaving these, if they will be filthy, to their filthiness still, let us (to whose Fidelity the Lord hath committed his true Faith, as a precarious * *depositum*) pray unto God that we may lead a holy Life, answerable to our holy Faith, in Piety to Christ, and † Obedience to our King; that if our Saviour shall ever count us ‡ worthy that Honour to suffer Martyrdom for his Gospel's sake, be it by open burning at the Stake, as in Queen Mary's days; or by Outragious massacring, as in the Parisian Mattins; in being blown up with Gun-powder, as was intended in the Parliament House; we may have Grace to pray for the assistance of his Holy Spirit, so to strengthen our Frailty, and to defend his Cause, as that we may seal with our Deaths the Evangelical Truth which we have profess'd in our Lives; that in the Days of our Lives we may be *c* bless'd by his Word, in the Day of Death be bless'd in the Lord, and in the Day of Judgment be *d* bless'd of the Father: *Even so grant, Lord Jesus. Amen.*

A Divine Colloquy betwixt the Soul and her Saviour, concerning the effectual Merits of his dolorous Passion.

Soul. **L**ORD, wherefore didst thou wash thy Disciples Feet?

Christ. To teach thee how thou should'st prepare thy self to come to my Supper.

S. Lord, why would'st thou wash them & thy self?

C. To teach thee Humility, if thou wilt be my Disciple.

* 1 Tim. 6. 20. † Prov. 24. 21. 1 Pet. 2, 17. ‡ Acts 5. 41. *b* Luke 11. 28. Rev. 14, 13. *c* Matt. 25. 31. *d* Rev. 12. 20. *e* John 13. 14.

S. Lord, wherefore didst thou before thy Death c institute thy last Supper?

C. That thou might'st the better remember my Death, and be assur'd that all the Merits thereof are thine.

S. Lord wherefore would'st thou go to such a place where d Judas knew to find thee?

C. That thou might'st know that I went as willingly to suffer for thy Sins as ever thou went'st to any place to commit a Sin.

S. Lord, wherefore would'st thou begin thy Passion in a e Garden?

C. Because that in a f Garden thy Sin took first beginning.

S. Lord, wherefore did thy three select Disciples g fall so fast asleep, when thou began'st to fall into thy Agony?

C. To shew, that h I alone wrought the Work of thy Redemption.

S. Lord, why were there so many i Plots and Snares laid for thee?

C. That I might make thee to escape all the snares of the Ghostly Hunter.

S. Lord, why would'st thou suffer Judas k (betraying thee) to kiss thee?

*C. That by enduring the words of dissembling Lips, I might there begin to expiate Sin, where * Satan first brought it into the World.*

S. Lord why would'st thou be sold for † Thirty Pieces of Silver?

C. That I might free thee from perpetual Bondage.

*c Luke 22. 19, 20. d John 18. 2. e John 18. 1. f Gen. 3. 3. g Matt. 26. 40. h Isa. 63, 5. i Matt. 26 4. k Psal. 124. 7. l Matt. 26, 49. * Gen. 3. 4. 5. † Matt. 27. 3.*

*S. Lord, why didst thou pray with such strong Crying and Tears * ?*

C. That I might quench the Fury of God's Justice, which was so fiercely kindled against thee. †

S. Lord, why wast thou so afraid, and cast into such an ‡ Agony ?

C. That suffering the Wrath due to thy Sins, thou might'st be more secure in thy Death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the Cup might pass from thee ?

C. That thou might'st perceive the Horrour of that Curse and Wrath, which being due to thy Sins, I was then to drink and endure for thee.

S. Lord, wherefore didst thou, after thy Wish, submit thy will unto the will of thy Father ?

C. To teach thee what thou should'st do in all thy Afflictions, and how willingly thou should'st yield to bear with Patience that Cross which thou seest to come from the just Hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such drops of Water and Blood a ?

C. That I might cleanse thee from thy stains and bloody spots.

S. Lord, why would'st thou be taken, when thou might'st have escaped thine b Enemies ?

C. That thy spiritual Enemies should not take thee, and cast thee into the Prison of c utter darkness.

S. Lord, wherefore would'st thou be d forsaken of all thy Disciples ?

* Luke 22, 44. † Matth. 26. 39, 42, 44. ‡ Gal. 3. 13
a Luke 22 42. b Luke 22, 44. c Luke 22, 54. d Matth.
5. 25. & 22, 13. & 26, 56.

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, wherefore wouldst thou stand to be apprehended e alone?

C. To shew thee that my Love of thy salvation was more than the Love of all my Disciples.

S. Lord, wherefore was the young Man caught by the Souldiers and stripped of his Linnen, who came out of his Bed, hearing the Stir at thy Apprehension and leading to the High-Priest?

C. To shew their Outrage in apprehending me, and my Power in preserving out of their Outragious hands all my disciples, who otherwise had been worse handled by them than was that young Man.

S. Lord, wherefore wouldst thou be g bound?

C. That I might loose the Cords of thy Iniquities.

S. Lord why wast thou h denied of Peter?

C. That I might confess thee before my Father, and thou might'st learn, that there is no Trust in Man, and that Salvation proceeds of my meer Mercy.

S. Lord, wherefore wouldst thou bring Peter to Repentance by the crowing of the cock?

C. That none should despise the Means which God has appointed for their Conversion, tho' they seem never so mean.

S. Lord, wherefore didst thou at the cock crowing turn and look upon Peter?

C. That thou might'st know, that without the help of my Grace, no Means can turn a Sinner to God when he is once fallen from him.

e John 18, 8. f Mark 14, 51, 52. g Matt. 27, 2 h Luke 22, 57, 58, 60. i Matt. 26, 74, 75. k Luke 22, 61.

S. Lord

S. Lord, *wherefore wast thou cover'd with a Purple Robe?*

C. That thou might'st perceive that it was I that did away thy *m* scarlet sins.

S. Lord, *wherefore would'st thou be crowned with n Thorns?*

C. That by wearing Thorns, the *first Fruits* of the curse, it might appear, that it was I who take away the sins and curse of the World, and crown thee with the *o* Crown of Life and glory.

S. Lord, *why was a Reed p put into thy hand?*

C. That it might appear that I came not to *q* break the *bruised Reed*.

S. Lord, *wherefore wast thou mocked of the Jews?*

C. That thou might'st insult over Devils, who otherwise would have mock'd thee, as the *f Philistines* did *Sampson*.

S. Lord, *wherefore would'st thou have thy blessed Face defiled with i Spittle?*

C. That I might cleanse thy Face from the shame of Sin.

S. *Wherefore, Lord, were thine Eyes hood-wink'd with a u Veil?*

C. That the spiritual blindness being remov'd, thou might'st behold the Face of my Father in Heaven.

S. Lord, *wherefore did they buffet x thee with Fists, and beat thee with Staves?*

C. That thou might'st be freed from the strokes and tearing of infernal Fiends.

S. Lord, *wherefore would'st thou z be reviled?*

C. That God might speak Peace unto thee by his Word and Spirit.

l John 19. 5. *m* Isa. 1. 18. *n* Matt. 27, 29. *o* 1 Pet. 5. 4. *Rev.* 2, 10. *p* Matt. 27, 26. *q* Matt. 12, 20. *r* Matt. 27, 29. *f* Judges 10, 25. *t* Matt. 27, 30. *u* Mark 14, 65. *i* Mark 26, 67. *y* Matt. 27, 30 *z* Ibid. S. Lord.

S. Lord, *wherefore* was thy d Face disfigured with Blows and Blood?

C. That thy Face might shine glorious as the Angels in e Heaven.

S. Lord, *wherefore* would'st thou be so cruelly f scourged?

C. That thou might'st be freed from the sting of Conscience, and Whips of everlasting Torments.

S. Lord, *wherefore* would'st thou be arraign'd at g Pilate's Bar?

C. That thou might'st at the last Day be acquitted before my Judgment seat.

S. Lord, *wherefore* would'st thou be h falsely accused?

C. That thou should'st not be justly condemned.

S. Lord, *wherefore* would'st thou be i turn'd over to be condemn'd by a Strange Judge?

C. That thou being redeem'd from the Captivity of a Hellish Tyrant, might'st be restor'd to God, whose own thou art by Right.

S. Wherefore, O Christ, *didst* thou acknowledge, that Pilate had k Power over thee from above?

C. That Antichrist, under pretence of being my Vicar, should not exalt i himself m above all Principalities and Powers.

S. Lord, *why* would'st thou suffer thy Passion under n Pontius Pilate, being a Roman President to Cæsar of Rome?

C. To shew, that the Cæsarean and Pontifician Policy of Rome o should chiefly persecute my Church, p and crucify me in my Members.

S. But *why*, Lord, would'st thou be condemn'd?

d John 19, 3. Isa. 50, 6. e Matt. 22, 30. f John 19 1.
g Mark 15. 1. h Luke 23, 2. i Matt. 27, 2. k John 19
11, 1 Tit. 3, 1. m Rom 13. 1. n Luke 23, 1. 2. John 19, 13, &c. o Note well Rev. 11, 8. and
Rev 17. 5. 6. p John 19, 1. 6. S. But

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C. That the Law being * condemn'd in me, thou might'st not be condemn'd by it.

S. *But why wast thou condemn'd, seeing nothing could be r proved against thee?*

C. That thou might'st know that it was not for my Fault, but for thine, that I suffer'd.

S. Lord, *wherefore wast thou led to suffer f out of the City?*

C. That I might bring thee to Rest in the Heavenly City.

S. Lord, *why did the Jews compel Simon of Cyrenne (coming out of the t Field) to carry thy Cross?*

C. To shew the weakness whereunto the Burthen of thy Sins brought me, and what must be every Christian's Case, who goeth out of the Field of this World towards the Heavenly Jerusalem.

S. Lord, *why wast thou u stript of thy Garments?*

C. That thou might'st see how I forsook all to redeem thee.

S. Lord, *wherefore would'st thou be x lifted up upon the Cross?*

C. That I might lift thee up to Heaven with me.

S. Lord, *wherefore would'st thou y hang upon a cursed Tree?*

C. That I might satisfy for thy Sin committed in eating the z forbidden Fruit of a Tree.

S. Lord, *wherefore would'st thou hang between two a Thieves?*

C. That thou, my dear Soul, might'st have place in the midst of Heavenly Angels.

* Rom. 8. 3. r Matt. 27. 24, John 19. 6. / Matt 27. 33. Heb. 13. 12. t Luke 23. 26. Matt. 27. 32 u John 19. 23. x Luke 23. 33. y Ibid. z Gen. 2, 17. a Luke 23. 33.

S. Lord, *wherefore were thy Hands and Feet b nail'd to the Cross?*

C. To enlarge thy Hands to do the Works of Righteousness, and to set thy Feet at Liberty to walk in the Ways of Peace.

S. Lord, *wherefore did they crucify thee in Golgotha, the c Place of dead Mens Sculls?*

C. To shew thee, that my Death is Life unto the Dead.

S. Lord, *why did not the Soldiers d divide thy seamless coat?*

C. To shew, that my Church is one without Rent or Schism.

S. Lord, *wherefore didst thou taste e Vinegar and Gall?*

C. That thou might'st eat the Bread of Angels, and drink the Water of Life.

S. Lord, *why said'st thou upon the Cross, f It is finish'd?*

C. That thou may'st know, that by my Death the g Law was fulfill'd, and thy Redemption effected.

S. Lord, *why didst thou cry out upon the Cross h My God! my God! why hast thou forsaken me?*

C. Lest thou, being forsaken of God, should'st have been driven to cry, in the Pains of Hell, *Woe and alas* for evermore.

S. Lord, *wherefore was there such a general i Darknes when thou didst suffer and try out upon the cross?*

C. That thou might'st see an Image of those hel-lish Pains which I suffer'd, to deliver thee from the endless Pains of Hell, and everlasting Chains of Darknes.

S. Lord,

b Psal. 22, 16. John 20, 25, c Matt. 27, 33. d Job 19, 24. e Matt. 27, 34. f John 19. 30. g Rom. 10. 4. h 2 Cor. 13. Mark 15, 24. i Matt. 27, 45.

S. Lord, *why would'st thou have thine k Arms nail'd abroad?*

C. That I might embrace thee the more lovingly, my sweet Soul.

S. Lord, *why did the Thief, that never I wrought good before, obtain paradise upon so short Repentance?*

C. That thou may'st see the Power of my Death to forgive them that repent, that no Sinner needs despair.

S. Lord, *why did not the other m Thief, which hang'd as near thee, obtain the like Mercy?*

C. Because I leave n whom I will to harden themselves in their Lewdness to Destruction, that all should fear and none presume.

S. Lord, *wherefore didst thou cry with such a loud and strong Voice in yielding up the Ghost?*

C. That it might appear p that no Man took my Life from me, but that I laid it down of myself.

S. Lord, *wherefore didst thou commend thy q Soul into thy Father's Hands?*

C. To teach thee what thou shouldst do, being to r depart this Life.

S. Lord, *wherefore was the Veil of the s Temple rent in twain at thy Death?*

C. To shew, that the Levitical Law should be no longer a t Partition-wall between Jews and Gentiles; and that the Way to Heaven is now open to all Believers.

S. Lord, *wherefore did the Earth quake u and the Stones cleave at thy Death?*

k 2 Pet. 3. 4. Jude v. 6. l Luke 23, 43. m Luke 23. 9. n Rom. 9, 18. o Matt. 27, 50. p John 10, 18. q Luke 23. 46. r John 13, 1. s Matt. 27, 51. t Eph. 2. 14. Heb. 10. 19, 20 u Matt. 27. 51.

C. For Horror to bear her Lord dying, and to upbraid the cruel hardness of *Sinners Hearts*.

S. Lord, *wherefore did not the Soldiers x break thy Legs, as they did the Thieves who hang'd at thy right and left Hand?*

C. That thou might'st know that they had not Power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, *wherefore was thy * Side open'd with a Spear?*

C. That thou might'st have a Way to come nearer to my Heart.

S. Lord, *wherefore ran there out of thy precious Side Blood and Water?*

C. To assure thee that I was slain indeed, seeing my Heart-blood gush'd out, and the y Water which compassed my Heart flow'd forth after it, which once spilt, Man must needs die.

S. Lord, *wherefore ran the Blood first by z itself, and the Water afterwards by itself, out of thy blessed Wound?*

C. To assure thee of Two things :

1. That by my Blood-shedding, Justification and Sanctification were effected to save thee.

2. That my Spirit, by the conscionable Use of the Water in Baptism, and Blood in the Eucharist, will effect in thee Righteousness and Holiness, by which thou shalt glorify me.

x Exod. 12, 46. John 19, 33. * John 19 34. y There is about a Man's Heart a Skin call'd *Pericardium*, containing Water which cools and moistens the Heart, lest it should be scorch'd with continual Motion. This Skin once pierc'd, Man cannot live. *Columb. Anatom. l. 7. Horst. de nat. Human. l. 1. Exer. 8. q. 3. z 1 John 5, 6.*
S. Lord,

S. Lord, *wherefore did the Graves open a at thy Death?*

C. To signify that Death, by my Death, had now receiv'd his Death's Wound, and was overcome.

S. Lord, *wherefore would'st thou be buried?*

C. That thy Sins might never rise up in Judgment against thee.

S. Lord, *wherefore would'st thou be buried by two such honourable c Senators as Nicodemus and Joseph of Arimathea?*

C. That the Truth of my Death (the Cause of thy Life) might more evidently appear unto all.

S. Lord, *wherefore wast thou buried in a New d Sepulchre, wherein was never Man laid before?*

C. That it might appear that I, and not another, arose; and that by my own Power, not by another's Virtue, like him who reviv'd at the touching of e Elisha's Bones.

S. Lord, *wherefore didst thou f raise up thy Body again?*

C. That thou may'st be assur'd that thy Sins are discharg'd, and that thou art justified g.

S. Lord, *wherefore did so many Bodies h of thy Saints, (which slept) arise at thy Resurrection?*

C. To give thee Assurance, that all the Saints shall arise by vertue of my i Resurrection at the Last Day.

S. Lord, *what shall I render k unto thee for all these Benefits?*

C. Love thy Creator, and become a new Creature.

a Matt. 27. 52. b Matt. 27. 60. c Matt. 27. 57. John 39. 30. 40 d John 12. 41. Matt. 27. 60. e 2 Kin. 13 21. f Matt. 20. 6. g Rom. 4. 25. h Matt. 7. 52, 53 i Acts 17. 31. k Psal. 1. 6.

*The Soul's Soliloquy ravish'd in Contemplation
of the Passion of our Lord.*

WHAT hadst thou done, O my sweet Saviour and ever blessed Redeemer! that thou wast thus betray'd of *Judas*, sold to the *Jews*, apprehended as a Malefactor, and led bound as a Lamb to the Slaughter? What Evil hadst thou committed that thou should'st be thus openly arraign'd, accus'd falsely, and unjustly condemn'd before *Annas* and *Caiphas*, the Jewish Priests, at the Judgment-seat of *Pilate* the Roman President? What was thine Offence? Or to whom didst thou ever Wrong, that thou should'st be thus pitifully scourg'd with Whips, crown'd with Thorns, scoffed with Flouts, reviled with Words, buffeted with Fists, and beaten with Staves? O Lord, what didst thou deserve, to have thy blessed Face spit upon, and cover'd as 'twere with Shame? To have thy Garments parted, thy Hands and Feet nail'd to the Cross? To be lifted up upon the cursed Tree, to be crucified among Thieves, and made to taste Gall and Vinegar; and in thy deadly extremity to endure such a Sea of God's Wrath, that made thee cry out, as if thou hadst been forsaken of GOD thy Father? Yea, to have thy innocent Heart pierced with a cruel Spear, and thy precious Blood to be spilt before thy blessed Mother's Eyes? Sweet Saviour! how much wast thou tormented to endure all this, seeing I am so much amaz'd but to think upon it! I enquire for thine Offence, but I can find none in thee; no, not so much as *Guile to have been found in thy mouth*, 1 Pet. 2. 22. Thy Enemies are challeng'd, and none of them dare rebuke thee
for

for Sin : Thy Accusers (that are suborn'd) agree not in their Witness; the Judge that condemns thee openly cleareth thy Innocency; his Wife † sends him word, That she was warn'd in a Dream that thou wert a just Man, and therefore he should take heed of doing Injustice unto thee: The Centurion that executed thee confess'd thee of a truth to be both a just Man, and the very Son of God: The Thief that hang'd with thee justified thee, *That thou hadst done nothing amiss*: What is the Cause then, O Lord, of this thy cruel Ignominy, Passion, and Death? I, O Lord, I am the Cause of these thy Sorrows; my Sins wrought thy *Shame*, my Iniquities are the Occasion of thy Injuries: I have committed the Fault, but thou art plagued for the Offence; I am guilty, and thou art arraign'd; I committed the Sin, and thou suffer'st the Death; I have done the Crime, and thou hang'st on the Cross: Oh the deepness of God's Love! Oh the wonderful Disposition of Heavenly Grace! Oh the unmeasurable Measure of Divine Mercy! the wicked transgresseth, and the Just is punish'd; the Guilty is let escape, and the Innocent is arraign'd; the Malefactor is acquitted, and the Harmless condemn'd; what the evil Man deserveth, the good Man suffereth; the Servant doth the Fault, the Master endures the strokes. What shall I say? Man sinneth, and GOD dieth. Oh *Son of GOD!* who can sufficiently express thy Love, or commend thy Pity, or extol thy Praise? I was proud, and thou art humbled; I was disobedient, and thou becam'st obedient; I did eat

† Matt. 27, 10.

the forbidden Fruit, and thou didst hang on the cursed Tree ; I play'd the Glutton, and thou didst fast ; evil Concupiscence drew me to eat the pleasant Apple, and perfect Charity led thee to drink of the bitter Cup ; I essay'd the Sweetness of the Fruit, and thou didst taste the Bitterness of the Gall. Foolish *Eve* smiled when I laugh'd, but blessed *Mary* wept when thy Heart bled and died. O my God, here I see thy Goodness and my Badness ; thy Justice, and my Injustice ; the Impiety of my Flesh, and the Piety of thy Nature : And now, O blessed Lord, that thou hast endured all this for my sake, *what shall I render unto thee* for all *thy Benefits* bestow'd upon me a sinful Soul ? indeed, Lord, I acknowledge, that I owe thee already for my Creation more than I am able to pay ; for I am in that respect bound, with all my Powers and affections to love and adore thee. If I ow'd myself unto thee for giving me my self in my Creation, what shall I now render thee for giving thy self for me to so cruel a Death, to procure my Redemption ? Great was the Benefit that thou would'st *create me of nothing* : But what Tongue can sufficiently express the Greatness of this Grace, that thou didst redeem me with so dear a Price, when I was worse than nothing ? Surely, O Lord, if I cannot pay the Thanks which I owe thee, (and who can pay thee, who bestow'st thy Graces without either Respect of Merit, or Reward of Measure ?) 'tis the Abundance of thy Blessings that makes me such a Bankrupt, that I am so far unable to pay the Principal, that I cannot possibly pay so much as the Interest of thy Love.

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But, O my Lord ! thou know'st that since the Loss of thine own Image (by the Fall of my most unhappy Parents) I cannot love thee with all my might and mind, as I should ; therefore as thou didst first cast thy Love upon me, when I was a Child of Wrath and a lump of the lost and condemn'd World, so now, I beseech thee. shed abroad thy Love by thy Spirit thro' all my Faculties and Affections, that tho' I can never pay thee in that measure of Love which thou hast deserv'd, yet I may endeavour to repay thee in such a Manner as thou vouchsafest to accept in Mercy ; that I may in Truth of Heart love my Neighbour for thy sake, and love thee above all for thine own sake : Let nothing be pleasant unto me, but what is pleasing to thee : And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thy own most precious Blood. O Lord, let me never forget thine infinite Love, and this unspeakable Benefit of my Redemption, without which it had been better for me never to have been, than to have any Being.

And seeing that thou hast vouchsafed me the assistance of thy Holy Spirit, suffer me, O heavenly Father, who art the Father of Spirits, in the Mediation of thy Son, to speak a few Words in the Ears of the Lord : If thou, O Father, despisest me for mine Iniquities, as I have deserv'd, yet be merciful unto me, for the Merits of thy Son, who so much for me hath suffer'd. What if thou seest nothing in me but Misery which might move Anger and Passion ? yet behold the Merits of thy Son, and thou shalt see enough to move thee to Mercy and Comparison : Behold the Mystery of his Incarnation, and remit the Misery of my Transgression : And as oft as the Wounds of thy Son appear in thy sight,

fight, O let the Woes of my Sins be hid from thy Presence: As oft as the Redness of his Blood glisters in thine Eyes, O let the Guiltiness of my Sins be blotted out of thy Book. The wantonness of my Flesh provokes thee to Wrath, O let the Chastity of his Flesh persuade thee to Mercy, that as my Flesh seduceth me to Sin, so his Flesh may reduce me unto thy Favour. My Disobedience hath deserv'd a great Revenge, but his Obedience merits a greater weight of Mercy: For what can Man deserve to suffer, which *GOD made Man* cannot merit to have forgiven; 'When I consider
' the Greatness of thy Passion, then do I see the
' Trueness of that Saying, That Christ *came into the*
' *World to save the chiefest Sinners.* Darest thou
' then, O Cain, say that thy *Sins are greater than*
' *may be forgiven?* Thou ly'st like a Murderer;
' the Mercies of one Christ are able to forgive a
' whole World of Cains, if they'll believe and Repent: The Sins of all Sinners are finite, the Mercies of *GOD* are infinite: Therefore, O Father,
' for the bitter Death and bloody Passion's sake
' which thy Son Jesus Christ has suffer'd for me,
' and I have now remember'd unto thee, pardon
' and forgive thou unto me all my Sins, and deliver me from the Curse and Vengeance which they
' have justly deserv'd; and thro' his Merits make
' me, O Lord, a Partaker of thy Mercy. It is thy
' Mercy that I so earnestly knock for: Neither
' shall my Importunity cease to call and knock,
' with the Man that would borrow the Loaves,
' until thou arise and open unto me thy Gates of
' Grace. And if thou wilt not bestow on me the
' Loaves, yet, O Lord, deny me not the Crumbs
' of thy Mercy, and those shall suffice thy hungry
' Hand-

Hand-maid. And seeing thou requirest nothing for all thy Benefits, but that I love thee in the truth of my inward Heart (whereof a New Creature is the truest outward Testimony) and that it is as easy for thee to make me a new Creature as to bid me to be such; *create in me, O Christ, a new Heart, and renew in me a right Spirit*, and then thou shalt see how (mortifying old *Adam* and his corrupt Lusts) I will serve thee as thy New Creature, in a new Life, after a new Way, with a new Tongue, and new Manners, with new words and new works, to the Glory of thy Name, and the winning of other sinful Souls to thy Faith, by my devout Example. Keep me for ever, O my *Saviour*! from the Torments of Hell, and Tyranny of the Devil; and when I am to depart this Life, send thy Holy Angels to carry me, as they did the *Soul* of Lazarus, into thy Kingdom. Receive me then into that most joyful *Paradise* which thou didst promise to the penitent Thief, who at his last Gasps upon the Cross so devoutly begg'd thy Mercy, and Admission into the Kingdom. Grant this, O Christ, for thy own Name's sake; to whom (as is most due) I ascribe all Glory and Honour, Praise and Dominion, both now and for ever.

F I N I S.

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